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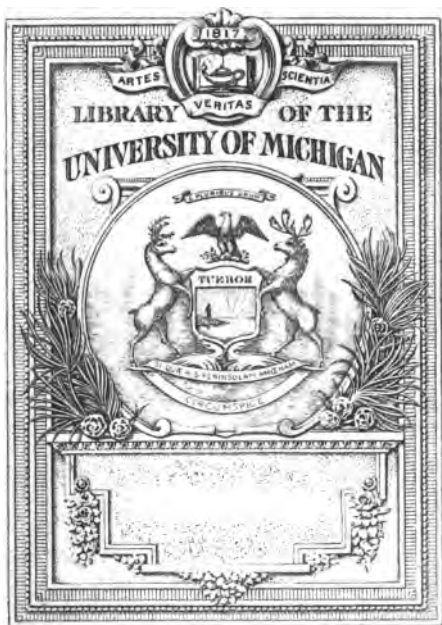
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Grammar School Classics.

Xenophon

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[Memorabilia]

XENOPHON'S MEMORABILIA;

CHIEFLY FROM THE TEXT OF KÜHNER:

WITH NOTES,



BY THE

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INTRODUCTION.

IN the *Memorabilia*, or *Reminiscences*, Xenophon professes to give specimens of the conversations of Socrates, and particulars of his life, so far as they bear on the question of the truth or falsehood of the indictment on which he was brought to trial. The charge against him may be regarded as threefold: he was accused first of disbelieving in the recognized Gods of Athens; secondly, of introducing new divinities; and thirdly, of corrupting the Athenian youth. To these charges Xenophon professes to reply. Socrates, he observes, *did* believe in the usual Gods, for he sacrificed at the public altars of the city, which were used by all other citizens¹, and not only himself acted on the direction given by the Delphic priestess to conform to the state customs in religion (νόμῳ πόλεως ποιοῦντας εὔσεβώς ἂν ποιῆν), but advised his friends as well to conform to this rule². A similar remark is made in Xenophon's *Apologia*³. This argument does not, of course, amount to demonstration. The conduct of Socrates might be explained on the hypothesis

¹ I. i. 2.

² I. iii. 1.

³ Section ii.

that although he used the state altars, his sacrifices and prayers were addressed, in reality, to other than the state Gods. A sacrifice at the altar of Zeus does not necessarily imply perhaps a belief in the existence of an actual Zeus corresponding to the God of the popular theology, only a belief in the existence of some God or other, scarcely in all cases so much even as that. However, the question might hardly perhaps admit a demonstrative proof, and Xenophon's argument was as strong as the nature of the case allowed. The whole matter, indeed, appears involved in some confusion, nor does it seem absolutely clear what the assertion of the accuser meant. At all events Plato in his *Apologia*⁴ represents Socrates as asking Melētus whether he charged him with believing in Gods other than those of Athens, or disbelieving in their existence entirely (*νομίζω εἶναι θεούς, οὐ μέντοι οὕσπερ γε ἡ πόλις, ἀλλ' ἑτέρους*—and *λέγω ὡς τὸ παράπαν οὐ νομίζεις θεούς*). And Xenophon adduces arguments⁵ which certainly do nothing more than prove his belief in some divinity, without identifying that divinity with the objects of the popular worship. One may doubt, indeed, whether Socrates would consider his acquiescence in the usual worship of his fellow-citizens to imply a belief in the exact objects of their adoration. He certainly speaks of a tacit reception of the popular mythology, from the impossibility of sifting it to ascertain the proportion of truth and falsehood contained in it. It seems probable that Socrates did not believe in the recognized Gods; but the matter is one of great obscurity.

⁴ *Apol.* 26 C.⁵ *I. i. 5.*

The second count in the indictment was, as already mentioned, that Socrates introduced new divinities. This charge arose mainly from the assertion of Socrates that he received warnings from "the divine" (*τὸ δαιμόνιον*). Xenophon, in reply⁶, observes that there was nothing peculiar or heterodox in this, for others believe in augury, omens, and the like; believe, that is, that through the instrumentality of birds, sounds, &c., the Gods disclose to men future events. It is not the birds or sounds which convey this knowledge of the future, but the divine power through their means. This was all that Socrates meant when he spoke of the intimations given him by the divine (*τὸ δαιμόνιον*). These remarks coincide with a passage in the *Apologia* (Xenophon's) where Socrates argues that as *τὸ δαιμόνιον* was a divine voice, and the sounds of birds from which auguries were drawn were also voices, there was nothing peculiar in his views on this point. In the *Apologia* of Plato this count in the indictment is virtually passed over without any answer.

The third charge against Socrates was, that he corrupted the morals of the Athenian youth. Xenophon refutes this by showing that Socrates was himself temperate and otherwise virtuous, and by example and precept dissuaded his associates from vicious living⁷. Nor, again, did he generate in his followers a contempt for the political institutions of their country⁸; nor could he be fairly held responsible for the subsequent conduct of some of his former hearers, such as Critias and Alcibiades⁹. He did not, as was falsely asserted, inculcate want of

⁶ I. i. 3.⁷ I. ii. *passim*.⁸ I. ii. 9.⁹ I. ii. 12.

respect to fathers and kinsmen¹, nor show himself an advocate of unconstitutional tyranny². The charge therefore of corruption fell to the ground. The formal defence of Socrates ends here. In the remaining portion of the work Xenophon's aim was thoroughly to explain the character of Socrates by detailing his theories, conversations, and acts. His views on prayer³, and sacrifice⁴, and the providential government of the world⁵ are given. His theory of temperance is stated⁶, and of sobriety⁷. Affection for one's parents is urged⁸, and brotherly regard⁹; the excellence of friendship is pointed out¹⁰, and so on. There are various conversations given, one for instance with Aristippus, where the theory of pleasure is discussed¹¹. Elsewhere a general's duties¹² and those of a cavalry officer¹³ are investigated. Such is a general outline of the contents of the *Memorabilia*. Xenophon's object is plain: to show that Socrates was not simply great as a negative controversialist; that he did not only exert his wonderful powers of refutation, but had a positive side as well; that he was not a mere destroyer of other men's work, but a builder of work himself.

Those who have drawn their views of Socrates from the aspect of him given by Plato, will see at once the great difference between the portraits. In Plato, Socrates is a negative teacher; he displays unrivalled powers of refutation, and wields a matchless elenchus. For instance,

¹ I. ii. 49.² I. ii. 56.³ I. iii. 2.⁴ I. iii. 3.⁵ I. iv. 3.⁶ I. v.⁷ I. vi. 6.⁸ II. ii.⁹ II. iii.¹⁰ II. iv.¹¹ II. i.¹² III. i.¹³ III. iii.

in the Theætetus the various definitions of knowledge are examined; in the Laches sundry accounts of bravery are reviewed. These various definitions are all found to be untenable, but no further progress is made. This in truth appears to have been the great excellence of Socrates. To lay hold of men who fancied they could give off-hand replies to his questions, to show how little able they were really to reply to those questions, to set them thinking when they found the conventional views acquiesced in by them so long to be untenable, to rouse them to independent reflection, and stir up their slumbering minds, this seems to have been his great office. This, at all events, is the character he sustains in Plato's dialogues. In Xenophon's portraiture there is little of this: *here* he is a positive teacher, explains duties, is more dogmatic and practical. Which, then, is the real Socrates? the Socrates of Xenophon, or the Socrates of Plato? or is he a combination of the two—*βρότερος ἢ θεόσυτος ἢ κεκραμένος*? Plato was a great speculative genius, and Xenophon a man of the world, whose forte lay rather in active occupation than in the speculations of the closet. Plato, therefore, was far likelier to have dressed up this central figure of his Dialogues with something of his own gorgeous array than Xenophon, who probably had no great head for abstruse discussion. This would, of course, be some argument for the greater truthfulness of the Xenophontic Socrates. But, in truth, there does not appear to be much discrepancy between the two accounts. Xenophon had a definite purpose in his work, and naturally laid the greater stress on that

side of the character of Socrates which suited his purpose best. Wishing to prove that Socrates did not corrupt the youth of Athens, he was naturally anxious to show that the teaching of the philosopher was positive and practical, and that its result would be an actual improvement in virtue. But there are not wanting in the memorabilia indications that this was not the only phase of the teaching of Socrates. Xenophon hints that the conversation of his master often ran in more speculative channels: αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἀν ἀεὶ διελέγετο σκοπῶν τί εὖσεβές, τί ἀσεβές, τί καλόν, τί αἰσχρόν, κ.τ.λ. The discussion of these and similar topics would, no doubt, take the Platonic form of negative results mainly but to enter into them beyond an incidental notice would be foreign to the writer's purpose. So far, then, there is not of necessity any discrepancy between the writers. But I think it must be admitted that in one or two points there is a clear difference between the two narrators. For instance, in a conversation with Aristippus¹ on the good and the beautiful, Socrates asserts that that is good and beautiful which is properly adapted for the use for which it is intended; but that as for any abstract good, which was good for no end, he neither knew any such, nor cared to know. This is, of course, a perfectly intelligible theory, but to those who are acquainted with the Socrates of Plato it has an unfamiliar ring: he would denounce any such theory as mean and low; there must be, he would argue, some abstract good and beautiful, by

¹ III. viii. 3.

participation in which all that is good and beautiful in the phenomenal world is made so. Again, in another conversation with Aristippus, Socrates points out that the indulgence in youth of the passions and appetites is reprehensible because it involves the loss of future happiness; and that virtuous training in early years, although irksome at first, will be compensated by subsequent pleasure and greater eventual satisfaction. But Plato, in the main, represents him as advocating a transcendental virtue, a virtue regarded absolutely, without respect, that is, to its influence on the individual, in the way of happiness or the reverse. There can be, I think, little doubt that Xenophon more accurately represents the views of the historical Socrates.

The text of this edition nearly corresponds with that of Kühner, differing from it in a very few points only, where he has conjecturally emended the text, or has not, as I think at least, sufficient reasons for the reading adopted. I append the passages where my text differs from his.

| | | | Kühner. | This Edition. |
|------|------|----|---------------------------|------------------------|
| I. | ii. | 31 | οὐδέ | οὔτε |
| I. | iv. | 2 | οὐτ' εὐχόμενον | omitted |
| I. | iv. | 11 | οἷς | omitted |
| I. | iv. | 16 | ὅτι omitted aft. οὐχ ὁρᾷς | ὅτι retained |
| II. | i. | 8 | [ἔργου] | ἔργου without brackets |
| II. | vi. | 39 | ποιεῖν | θηρᾶσθαι |
| II. | vii. | 6 | ἔφη | omitted |
| II. | ix. | 4 | ἀν ἔδωκε | ἀν omitted |
| III. | i. | 4 | [οὕτως] | οὕτω without brackets |
| III. | v. | 11 | ὅπη | ὅποι |
| III. | ii. | 1 | [καὶ . . . ἔεται] | without brackets |
| III. | iv. | 5 | ἐξευρίσκητε | ἐξευρίσκηται |

| | | | Kühner. | This Edition. |
|------|-------|----|---------------------|------------------|
| III. | v. | 16 | οὕτω | οὕτοι |
| III. | ix. | 9 | [ὅλως . . . μέντοι] | without brackets |
| III. | xi. | 10 | ἄρεστοί | ἄριστοι |
| III. | xiii. | 2 | [φησὶ] | without brackets |
| III. | xiii. | 4 | βλακίστατος | βλακώτατος |
| III. | xiv. | 1 | ἡσχύοντο τό τε μή | τό omitted |
| IV. | ii. | 12 | [ἔφη] | without brackets |
| IV. | ii. | 14 | τό | omitted |
| IV. | iv. | 5 | εἰδέναι | εἶναι |
| IV. | vii. | 4 | [τῶν] νυκτοθηρῶν | τῶν νυκτεθηρῶν |

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

BOOK I.

CHAPTER I.

1. Πολλάκις ἐθαύμασα, τίσι ποτέ¹ λόγοις Ἀθηναίους
ἔπεισαν οἱ γραψάμενοι² Σωκράτην, ὥς ἄξιός ἐῃ³

¹ τίσι ποτέ. The more regular construction here would be *οἷσ-
τισι*, as *τίς* is properly the inter-
rogative particle, and *ὅστις* the
relative. But for the sake of
liveliness, the sentence is made
quasi-interrogative. Sometimes
the two forms are combined in
the same sentence: cf. Plato,
Gorg. 448 E, ἀλλ' οὐδεὶς ἐρωτᾷ
ποῖα τις εἴη ἡ Γοργίου τέχνη, ἀλλὰ
τίς καὶ ὅντινα δέοι καλεῖν τὸν
Γοργίαν. The particle *ποτέ* is one
of *time*, and through its dialectic
form *κοτέ* is connected with the
Latin *quando*, and probably there-
fore is the temporal adverb of *τίς*.
It is added to interrogatives, like
our "ever," expressing astonish-
ment or impatience. Cf. *δὲ πο-
τέ* τρόπῃ τοῦτο ἐγένετο, "how
ever did this come to pass?"

² οἱ γραψάμενοι. Γράφεσθαι is
to be carefully distinguished from

γράφειν. It means "to indict,"
probably in accordance with the
usual force of the middle "to get
something done for one." Ὁ γρα-
ψόμενος would be "the man who
gets a charge officially committed
to writing." These accusers were
Melétus, Anytus, and Lycon. The
former took that part of the
charge which related to religion,
and the others the second point in
the indictment, whereby Socrates
was accused of corrupting the
youth of Athens. Plato (Apol.
Socr. 23 E) says that Melétus was
the spokesman for the poets,
Anytus for the craftsmen and
statesmen, and Lycon for the
orators, all alike being roused to
hatred by the exposure of their
pretended knowledge and real
ignorance, at the hands of So-
crates.

³ ὥς ἄξιός ἐῃ. The optative is

θανάτου τῇ πόλει'. Ἡ μὲν γὰρ γραφή⁵ κατ' αὐτοῦ τοιάδε τις⁶ ἦν ἀδικεῖ Σωκράτης οὓς μὲν ἡ πόλις⁷ νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρων ἀδικεῖ δὲ καὶ⁸ τοὺς νέους διαφθείρων.

2. Πρῶτον μὲν οὖν⁹, ὥς οὐκ ἐνόμιζεν οὓς ἡ πόλις νομίζει θεούς, ποῖω ποτ' ἐχρήσαντο τεκμηρίω; θύων

that of the *oratio obliqua*, as representing the words or argument of the prosecutors addressed to the Athenians.

⁴ τῇ πόλει. "At the hands of the state." Cf. Eurip. Hec. 309, ἡμῖν Ἀχιλλεὺς ἄξιος τιμῆς, "at our hands."

⁵ Ἡ μὲν γὰρ γραφή. The μέν has no δέ answering to it, as it generally has; but δέ is sometimes omitted when the clause to which μέν is opposed is easily supplied by the reader from the general sense. The idea here is, that the *accusation* on the one hand (μέν, cf. εἰς, μία, ἓν) ran in the terms put down; but the *proofs* of the prosecutors on the other hand (δέ, cf. δύο) failed to substantiate it. Δέ is also omitted when the sentence is not finished as the author intended, but in some other way. Cf. Thucyd. ii. 74, πρῶτον μὲν, and subsequently τοσαῦτα ἐπιθειάσας καθίστη ἐς πόλεμον τὸν στρατόν, instead of ἔπειτα δὲ καθίστη, &c.

⁶ τοιάδε τις. The indefinite pronoun τις is added to adjectives to qualify them, and make them less positive. The sense here is, "Something of the following kind." Cf. Plato, Leg. 678 B, ἐν παντοπόλῳ τινὶ χρόνῳ.

⁷ οὓς μὲν ἡ πόλις. Stallbaum remarks that τοὺς θεοὺς νομίζειν means to acquiesce in the claims

of the usually recognized gods, but that θεοὺς νομίζειν without the article is, "to believe in the existence of gods." If so, the words here mean, "not believing that those gods exist which the city believes to exist." Others construe, "not acquiescing in the gods whom the State recognizes," making νομίζειν θεοὺς to be "to receive as deities," and ἡγεῖσθαι θεοὺς "to believe in their existence." I am inclined to think Stallbaum right. But in truth the words of the indictment seem ambiguous; for Socrates (Apol. 26 C) is represented by Plato as not knowing, or professing not to know, whether his accusers really asserted him to be an atheist, or to believe in Gods different from the recognized deities.

⁸ ἀδικεῖ δὲ καί. The δέ here connects the second clause with the former, for ἕτερα δέ answers to οὓς μὲν. Καί of course is "also." With the first ἀδικεῖ, μέν is omitted. Cf. III. viii. 7, πολλάκις γάρ, &c.

⁹ πρῶτον μὲν οὖν. The μέν is virtually without a corresponding δέ, at all events until the beginning of chap. ii., θαυμαστὸν δὲ φαίνεται, where the second count of the indictment is discussed. Just below, ὥς οὐκ ἐνόμιζεν is, "(as to their assertion) that," &c.

τε γὰρ φανερός ἦν¹⁰ πολλάκις μὲν οἴκοι¹¹, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικῇ χρώμενος οὐκ ἀφανὴς ἦν διετεθρύλητο γὰρ, ὡς φαίη Σωκράτης τὸ δαιμόνιον¹² ἑαυτῷ σημαίνειν ὅθεν δὴ¹³ καὶ μάλιστα μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καινὰ δαιμόνια εἰσφέρειν. 3. "Ὁ δ' οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι μαντικὴν νομίζοντες οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ συμβόλοις¹⁴ καὶ θυσίαις· οὗτοί τε

¹⁰ θύων τε γὰρ φανερός ἦν. This does not mean, by an inverted construction, that it was known that he offered sacrifices; it is rather, "he was openly seen in the act of sacrificing," it was "plain for all folk to see."

¹¹ οἴκοι. This adverb is the old dative of οἶκος; that case originally being formed with a short vowel (οι), as that of the declension in η was formed in ε (ει). Cf. αὐτοβοεῖ (βοῇ), ἀμαχεῖ (μάχη). In the αὐλή, or open court in the interior of a Greek house, an altar was generally placed. Cf. Plato, *Repub.* 308 C, *τεθυκὼς γὰρ ἐτύγχανεν ἐν τῇ αὐλῇ*.

¹² τὸ δαιμόνιον. There is a good deal of difficulty about the meaning of Socrates, when he spoke of a supernatural agency (δαιμόνιον) warning him. He describes it as an inward monitor, never urging him to any course, but only dissuading him from certain acts at various times; it was an inward voice. Cf. *φωνή τις γιγνομένη ἥ ὅταν γένηται αἰεὶ ἀποτρέπει με τούτου ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὐποτε*, Plato, *Apol.* 31 D; and for instances, take *Memor.* IV. viii. 5, where Socrates mentions that he was prevented by the monitor from preparing a defence to the charge against him. Also Plato *Apol.*

31 D, where Socrates explains his standing aloof from political life, out of regard to its warnings. Both Socrates and Plato speak of it playfully; but this does not prove that Socrates and his friends were not convinced of the reality of its existence. I think Socrates was thoroughly in earnest in his belief, and that he considered this direct intimation of the divine will a singular privilege. Men often speak playfully and lightly of their most earnest convictions, sometimes through shame at their very earnestness.

¹³ ὅθεν δὴ. Δὴ seems the strong form of δέ, and so would draw marked or exclusive attention to the second point, the first being either mentioned slightly, or not at all, although of course it must be tacitly inferred. "Ὅθεν δὴ would strictly be, "whence (passing over other points and coming to) *this*." The particle is practically added to adjectives and adverbs, to intensify the meaning. Here translate, "the very point whence." So *πλεῖστα δὴ*, "the very most." Καὶ qualifies *μάλιστα*, "absolutely to the greatest extent."

¹⁴ φήμαις καὶ συμβόλοις. Φήμη includes any omen of the future conveyed by the voice. Prophetic utterances, oracles, chance

γὰρ ὑπολαμβάνουσιν οὐ τοὺς ὄρνιθας¹⁵ οὐδὲ τοὺς ἀπαν-
τῶντας εἰδέναι τὰ συμφέροντα τοῖς μαντευομένοις,
ἀλλὰ τοὺς θεοὺς διὰ τούτων αὐτὰ σημαίνειν, καὶ κεῖνος δὲ
οὕτως ἐνόμιζεν. 4. Ἄλλ' οἱ μὲν πλείστοι φασιν
ὑπὸ τε τῶν ὄρνιθων καὶ τῶν ἀπαντῶντων ἀποτρέπεσθαι
τε καὶ προτρέπεσθαι. Σωκράτης δέ, ὥσπερ ἐγίγνωσκεν,
οὕτως ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη σημαίνειν. Καὶ
πολλοῖς τῶν ξυνόντων¹⁶ προηγόρευε τὰ μὲν ποιεῖν, τὰ
δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος· καὶ
τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πει-
θομένοις μετέμελε. 5. Καίτοι τίς οὐκ ἂν ὁμολογήσειεν
αὐτὸν βούλεσθαι μὴτ' ἡλίθιον μὴτ' ἀλαζόνα φαίνεσθαι
τοῖς συνοῦσιν; ἐδόκει δ' ἂν¹⁷ ἀμφοτέρω ταῦτα, εἰ προ-

words of good or ill omen, casually let fall, would all be instances. Σύμβολα are indications derived from accidental occurrences, such as thunder, lighting, meeting ill-omened animals on a journey, &c. These are referred to in τοὺς ἀπαντῶντας. In the Agamemnon (l. 144) Æschylus speaks of the appearance of two eagles to the Atreidæ on their march as ξύμβολον; but this would rather be included here under οἰωνοῖς.

¹⁵ οὐ τοὺς ὄρνιθας. The infinitive is usually negated by μή, but verbs of thinking (νομίζω, ἡγοῦμαι, ὑπολαμβάνω) often take οὐ, as here, when ἀλλά follows, and there is a strong contrast, "not the birds, but," &c.

¹⁶ τῶν ξυνόντων. Xenophon does not speak of the disciples of Socrates, for he never professed to give formal instruction as others did (cf. Mem. I. ii. 3). There was, properly speaking, no Socratic school, as there was an Eleatic or Megaric. Socrates

talked with any one, and his friends who were chiefly attached to him, accompanied and listened to him.

Plato, from his way of mentioning this inward monitor, gives one the idea, in the main, that its warnings were confined to Socrates' own individual acts. In the Theages however (128 D), a friend of Socrates, Charmides, is represented as consulting him, and Socrates, instantly perceiving the voice, dissuaded him from the course he thought of adopting. The dialogue however is regarded as spurious by most, but Xenophon clearly here extends the functions of the monitor, and represents the friends of Socrates as warned by it through him.

¹⁷ ἐδόκει δ' ἂν. The general way of expressing "would have" is by an aorist with ἂν; the imperfect meaning "would," with a reference to present time rather than a past. Sometimes the two forms are combined, when the meaning requires it; for instance,

αγορεύων ὡς ὑπὰ θεοῦ φαινόμενα κατὰ ψευδόμενος ἐφαίνετο. Δῆλον οὖν, ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. Ταῦτα δὲ τίς ἂν ἄλλω πιστεύσειεν ἢ θεῷ; πιστεύων δὲ θεοῖς πῶς οὐκ εἶναι θεοὺς¹⁸ ἐνόμιζεν; 6. Ἀλλὰ μὴν ἐπολεῖ καὶ τάδε πρὸς τοὺς ἐπιτηδεῖους· τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν¹⁹, ὡς ἐνόμιζεν ἄριστ' ἂν πραχθῆναι περὶ 0/ δὲ τῶν ἀδήλων, ὅπως ἂν ἀποβῇσοιτο²⁰, μαντευσομένους ἔπεμπεν, εἰ ποιητέα. 7. Καὶ τοὺς μέλλοντας²¹ οἴκους τε καὶ πόλεις καλῶς οἰκῆσειν μαντικῆς ἔφη προσδεῖσθαι²². τεκτονικὸν μὲν γὰρ ἢ χαλκευτικὸν ἢ γεωργικὸν ἢ ἀνθρώπων ἀρχικὸν ἢ τῶν τοιοῦτων ἔργων

Soph. *Oedip. Rex* 488, οὐδ' ἰκόμην ἔγωγ' ἂν εἰ σὺ μὴ ἔκαλεις, "I would not have come, if you had not continually summoned me." So here, I think, the imperfect is used, because there is an idea of Socrates' appearing foolish continually, whenever the occurrence happened.

¹⁸ πῶς οὐκ εἶναι θεοὺς. See above on θεοὺς νομίζων. There seems some confusion here. The charge against Socrates was, apparently, not that he disbelieved in gods altogether, but only in the recognized gods. Here Xenophon speaks as though he were accused of entire disbelief in any deity. At all events his arguments disprove nothing more; they show that Socrates believed in some Gods, but not necessarily the usual Gods of Greece.

¹⁹ καὶ πράττειν. "(Not only to discuss them, but) also to do;" for this is easily gathered from the next words, ὡς ἐνόμιζεν ἄριστ' ἂν πραχθῆναι. It is virtually like the phrase in Thucydides (ii. 93), ὡς ἔδοξεν οὕτω καὶ ἐχώρουν εὐθύς.

²⁰ ὅπως ἂν ἀποβῇσοιτο. The

ἂν here is to be taken with ἀποβῇσοιτο, not with ὅπως, for then a subjunctive would be required; and if ἀποβῇσοιτο were the optative of the *oratio obliqua*, there would be no ἂν at all. Compare below οἷς ἂν ὦσιν ἴλεω, where οἷς ἂν is "quibuscunque." In I. iii. 2 there is εἰ ἄλλο τι εὔχοιντο τῶν φανερώς ἀδήλων ὅπως ἀποβῇσοιτο, where the optative is used because the matter is viewed rather in relation to those who offered the prayer, than as a mere statement of facts. In other words, it is due to the *oratio obliqua*.

²¹ Καὶ τοὺς μέλλοντας. This use of καὶ is to be noticed. There is not here introduced a new fact or statement, but an instance or illustration of the preceding remark. Καὶ is therefore explanatory. Kühner quotes a good instance from Xen. *Anab.* V. ii. 29, οἱ Ἕλληνες ψευδεπιδρᾶν ἐποίησαντο. Καὶ ἀνὴρ προσποικεῖτο τοὺς πολεμίους πειρᾶσθαι λανθάνειν, "So accordingly a man," &c.

²² προσδεῖσθαι. "Want . . . besides (πρὸς)" the usual appliances.

ἐξεταστικὸν ἢ λογιστικὸν ἢ οἰκονομικὸν ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμη²³ αἰρετέα ἐνόμιζεν εἶναι. 8. τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι²⁴ τοῖς ἀνθρώποις. Οὔτε γάρ τοι τῷ καλῶς ἀγρὸν φυτευσαμένῳ δῆλον, ὅστις καρπώσεται· οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον, ὅστις οἰκήσει· οὔτε τῷ στρατηγικῷ δῆλον, εἰ συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλὴν γήμαντι, ἵν' εὐφραίνηται, δῆλον, εἰ διὰ ταύτην ἀνιάσεται²⁵. οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ διὰ τούτους στερήσεται τῆς πόλεως. 9. Τοὺς δὲ μηδὲν τῶν τοιούτων οἰόμενους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαιμονῶν ἔφη· δαιμονῶν δὲ καὶ τοὺς μαντευομένους ἃ τοῖς ἀνθρώποις ἔδωκαν αἱ θεοὶ μαθοῦσι²⁶ διακρίνειν οἶον εἴ τις ἐπερωτῇ²⁷, πότερον

²³ καὶ ἀνθρώπου γνώμη. "By a man's intellect as well" as by the guidance of the gods; "even by a man's intellect."

²⁴ δῆλον εἶναι. The infinitive is continued in the relative clause, because ἔφη extends over the whole sentence. Below, in § 13, there is a similar form, ἐπεὶ καὶ τοὺς μέγιστον φρονούντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν, where ἔφη is supplied from the general meaning of the previous sentence.

²⁵ εἰ ἀνιάσεται. As Kühner observes, we should insert a "not" here; "whether he will not thereby suffer annoyance." Before, I suppose, Xenophon wrote εἰ συμφέρει, because he implies that it is the more natural result for a general to get some good out of his office. The inference would be, that as he here

says εἰ ἀνιάσεται, he puts naturally the most probable contingency first, and we arrive at the fact that, in his view, a beautiful wife was likelier to cause annoyance than to give pleasure.

²⁶ μαθοῦσι. "After due instruction," whether derived from others, or from their own experience.

²⁷ ἐπερωτῇ. The verb ἐπερωτᾷ, "to ask further questions," is used, because the man is supposed already to have asked the general question, whether it will be to his interest to take in hand the matter alluded to; he is then supposed to make further inquiries about the best way of doing it. Having ascertained that it is proper to drive a chariot, he foolishly asks, who is the best man to drive it.

ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον ἢ ἰγότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν²⁸ κρεῖττον λαβεῖν ἢ μὴ ἐπιστάμενον ἢ ἂ ἔξεστιν ἀριθμήσαντας²⁹ ἢ μετρήσαντας ἢ στήσαντας εἰδέναι· τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιστα ποιεῖν ἡγήετο· ἔφη δὲ δεῖν ἂ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ μανθάνειν· ἂ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστί, πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ οἷς ἂν ὦσιν ἴλεω σημαίνειν.

10. Ἀλλὰ μὴν ἐκεῖνός γε αἰεὶ μὲν³⁰ ἦν ἐν τῷ φανερῷ· πρῶτ' τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνῶσια ἦει καὶ πληθούσης ἀγορᾶς³¹ ἐκεῖ φανερός ἦν καὶ τὸ λοιπὸν αἰεὶ τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοι³² συνέσεσθαι· καὶ ἔλεγε μὲν ὥς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. 11. Οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν³³ ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν οὔτε λέ-

²⁸ ἐπὶ τὴν ναῦν. "On board his ship," whereas ἐπὶ ναῦν (cf. ἐπὶ ζεύγος) would be "on board ship," put generally.

²⁹ ἀριθμήσαντας. Of course this might have been ἀριθμήσας (cf. μαθοῦσι above), but the participle is attracted into the accusative case before the infinitive. Either form can be used indiscriminately. Cf. I. ii. 49, φάσκων ἐξεῖναι παρανομίας ἐλόντι δῆσαι; and II. vi. 26, ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χεῖρους ἵεναι. And both ἔδωκαν μαθοῦσι διακρίνειν, and ἔδωκαν μαθόντας ποιεῖν, occur here close together.

³⁰ αἰεὶ μὲν. This corresponds to οὐδεὶς δὲ below; and between come ἔλεγε μὲν and τοῖς δὲ βουλομένοις. The περίπατοι here mentioned were covered walks for exercise.

³¹ πληθούσης ἀγορᾶς. This is merely added as a mark of time, not whenever the market happened to be crowded, but at "full-market time," the forenoon.

³² ὅπου πλείστοις μέλλοι. "Ex mente Socratis dictum," Kühner says. Perhaps; or it may be an optative of indefinite frequency, in all places wherever he was likely to find most persons to talk to.

³³ Σωκράτους οὐδὲν κ.τ.λ. The genitive may be an absolute one, and αὐτόν be understood after εἶδεν, "No one was ever a witness when Socrates did any thing." Perhaps when Xenophon began the sentence he had ἤκουσεν in his mind, and added οὔτε πράττοντος εἶδεν, to round the clause. Or the genitive Σωκράτους may depend on οὐδὲν, and

γοντος ἤκουσεν. Οὐδὲ γὰρ περὶ τῆς τῶν πάντων³⁴ φύσεως ἤπερ τῶν ἄλλων οἱ πλείστοι διελέγετο σκοπῶν, ὅπως ὁ καλούμενος³⁵ ὑπὸ τῶν σοφιστῶν³⁶ κόσμος ἔφν, καὶ τίσιν ἀνάγκαις ἕκαστα γίνεταί τῶν οὐρανίων, ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μωραίνοντας ἀπεδείκνυεν. 12. Καὶ πρῶτον μὲν³⁷ αὐτῶν ἐσκόπει, πότερά ποτε νομίσαντες ἱκανῶς ἤδη τὰνθρώπινα εἶδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες ἡγούνται τὰ προσήκοντα πράττειν. 13. Ἐθαύμαζε δ', εἰ μὴ φανερόν αὐτοῖς ἐστίν, ὅτι ταῦτα οὐ δυνατόν ἐστίν ἀνθρώποις εὐρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονούντας³⁸ ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις ὁμοίως διακεῖσθαι

αὐτό be supplied after πρῶτοντος. "No one saw any impious act on the part of Socrates, as engaged in that act."

³⁴ περὶ τῆς τῶν πάντων κ.τ.λ. It was a great merit in Socrates that he narrowed the area of philosophical discussion. The older speculators examined the Cosmos, or Nature, as one vast whole, embracing cosmogony, physics, &c. Socrates discovered the unsatisfactory nature of the hypotheses started by Thales, Pythagoras, and others, in explanation of the phenomena of the Universe, or all existing things, and confined his attention to subjects of really human interest, such as ethics.

³⁵ ὅπως ὁ καλούμενος. There is a union here (noticed in the note on τίσι ποτέ, § i.) of the relative and directly interrogative forms. It seems more usual for the interrogative form to come first and the relative afterwards.

³⁶ σοφιστῶν. The older philosophers and intellectual masters were called "sophists;" it was only later that the word conveyed a disparaging notion, as Plato uses it. See Grote's Hist. of Greece, chap. 67.

³⁷ Καὶ πρῶτον μὲν. This seems to correspond to ἐσκόπει δὲ περὶ αὐτῶν καὶ τότε in § 15. The genitive αὐτῶν depends on πρῶτον, "first in connexion with them" (the speculators on these topics). Socrates wanted to know whether such inquirers fancied they knew all there was to be known about questions of human interest, or thought they might indulge in such superhuman speculations, although they had in consequence to abandon those other questions.

³⁸ τοὺς μέγιστον φρονούντας. The superlative adverb is generally the neuter plural of the superlative adjective, the comparative adverb, the neuter sin-

πρὸς ἀλλήλους. 14. Τῶν τε γὰρ *μαινομένων*³⁹ τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερά φοβεῖσθαι καὶ τοῖς μὲν οὐδ' ἐν ὄχλῳ δοκεῖν αἰσχροὺν εἶναι λέγειν ἢ ποιεῖν ὀτιοῦν, τοῖς δὲ οὐδ' ἐξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν καὶ τοὺς μὲν οὐθ' ἱερὸν οὔτε βωμὸν οὔτ' ἄλλο τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα⁴⁰ καὶ θηρία σέβεσθαι τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὄν εἶναι⁴¹, τοῖς δ' ἄπειρα τὸ πλήθος καὶ τοῖς μὲν αἰεὶ κινεῖσθαι⁴² πάντα, τοῖς δ' οὐδὲν ἂν ποτε κινήθηναι καὶ τοῖς μὲν πάντα γίνεσθαι⁴³ τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὔτ' ἂν γενέσθαι ποτὲ οὐδὲν οὔτ' ἀπολεῖσθαι. 15. Ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε· ἄρ', ὥσπερ οἱ τὰνθρώπεια μανθάνοντες ἡγούνται τοῦθ', ὃ τι ἂν μάθωσιν, ἑαυτοῖς τε καὶ τῶν ἄλλων⁴⁴ ὅτῳ ἂν βούλωνται ποιήσῃν, οὕτω καὶ οἱ

gular. Perhaps, as Kühner suggests, the form is used because the positive is μέγα φρονεῖν.

³⁹ Τῶν τε γὰρ *μαινομένων*. This corresponds to τῶν τε μεριμνώντων a few lines down. This joining clauses by τε . . . τε is more common in verse writers than in prose.

⁴⁰ ξύλα τὰ τυχόντα. "Any chance blocks of wood." The words can hardly mean wooden images, for τὰ τυχόντα would be inappropriate. Cf. Plato, de Leg. 723 E, ὡς προσέμιον ἄλλ' οὐ τὸν τυχόντα λόγον περαινόντες.

⁴¹ ἐν μόνον τὸ ὄν εἶναι. This was the dogma especially of the Eleatic school, Xenophanes, Parmenides, who believed in one continuous *Ens* (or existence), indivisible and unchangeable (οὐδὲ διαίρετόν ἐστιν, ἐπεὶ πᾶν ἐστιν ὁμοιον), Empedocles, &c. In the next words, τοῖς δὲ ἄπειρα τὸ πλήθος,

perhaps Democritus, the atomist, is alluded to, and Anaxagoras.

⁴² τοῖς μὲν αἰεὶ κινεῖσθαι. Heraclitus disbelieved in any unchangeable *Ens*; he recognized an eternal flux and reflux only. On the other hand, Zeno the Eleatic denied the possibility of motion altogether. Of course ἂν κινήθηναι is "could ever be moved."

⁴³ τοῖς μὲν πάντα γίνεσθαι. This may refer to Democritus, who believed in infinite combinations and resolutions of atoms. The next words may refer to the Eleatics generally, Parmenides, Zeno, &c.

⁴⁴ τῶν ἄλλων κ.τ.λ. The construction is ἡγούνται ποιήσῃν (the subject of the infinitive being often omitted when it is the same as that of the main verb) ἑαυτοῖς τε καὶ ὅτῳ ἂν βούλωνται (ποιήσαι) τῶν ἄλλων.

τὰ θεῖα ζητοῦντες νομίζουσιν, ἐπειδὰν γνῶσιν, αἷς ἀνάγκαις ἕκαστα γίγνεται, ποιήσῃν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὕδατα καὶ ὥρας καὶ ὅτου δ' ἂν⁴⁵ ἄλλου δέωνται τῶν τοιούτων, ἢ τοιοῦτο μὲν οὐδὲν οὐδ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γινῶναι μόνον, ἢ τῶν τοιούτων ἕκαστα γίγνεται; 16. Περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἂν αἰεὶ διελέγετο⁴⁶, σκοπῶν, τί εὖσεβές, τί ἀσεβές· τί καλόν, τί αἰσχρόν· τί δίκαιον, τί ἀδικον· τί σωφροσύνη, τί μανία· τί ἀνδρεία, τί δειλία· τί πόλις, τί πολιτικός· τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων⁴⁷, καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότας ἡγεῖτο καλοὺς καγαθοὺς⁴⁸ εἶναι, τοὺς δ' ἀγνοοῦντας ἀνδραποδώδεις ἂν δικαίως κεκληθῆσθαι.

17. Ὅσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐδὲν θαυμαστὸν ὑπὲρ τούτων⁴⁹ περὶ αὐτοῦ παραγινῶναι⁵⁰ τοὺς δικαστάς· ὅσα δὲ πάντες ᾗδεσαν, οὐ θαυμαστὸν, εἰ μὴ τούτων ἐνεθυμήθησαν; 18. Βουλεύσας⁵¹ γάρ ποτε καὶ τὸν βουλευτικὸν ὄρκον ὁμόσας,

⁴⁵ καὶ ὅτου δ' ἂν. Xenophon is fond of this combination of particles καὶ . . . δέ. Cf. I. i. 3, κακείνος δέ. Translate, "And of whatever else moreover."

⁴⁶ ἂν αἰεὶ διελέγετο. This use of ἂν to express *habit* or *custom* is to be noticed. It is exactly like our form "he would talk," in the sense of "he used to talk." It seems to have arisen from a suppressed hypothetical clause, "if he ever had an opportunity, then he would talk."

⁴⁷ τί ἀρχικὸς ἀνθρώπων. "What is one fit to rule men."

⁴⁸ καλοὺς καγαθοὺς. This expresses the perfection of humanity. The καλὸς καγαθὸς was possessed of bodily excellence (καλός),—of great importance in

the eyes of a Greek, with his keen sense of beauty,—and moral excellence (ἀγαθός) of character.

⁴⁹ ὑπὲρ τούτων. The use of ὑπέρ, very much in the sense of περί, is not common. Cf. Demosth. cont. Mid. 554, ἢ εἰσαγγελία ἐδόθη ἢ εἰς τὴν βουλήν ὑπὲρ Ἀριστάρχου ὅτι εἴη Νικόδημον ἀπεκτονός; also Soph. Œdip. Rex 164, εἰ ποτε καὶ προτέρας ἄτας ὑπερὸνυμένας πόλει.

⁵⁰ παραγινῶναι. For this sense of παρά in compounds (*beyond*, and so *amiss*, *falsely*), cf. παρακούειν, "to hear incorrectly," παρακόπτειν, "to stamp counterfeit money," παρακρούειν, "to strike a false note."

⁵¹ Βουλεύσας. Βουλεύειν is used absolutely, in the sense of being

ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλευεῖν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγούς μὲν ψήφῳ τοὺς ἀμφὶ Θράσυλλον⁵³ καὶ Ἐρασινίδην ἀποκτείνειν πάντας, οὐκ ἠθέλησεν ἐπιψηφίσειν, ὀργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων, ἀλλὰ περὶ πλείονος ἐποιήσατο εὐορκεῖν ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλάξασθαι⁵⁴ τοὺς ἀπειλούντας.

19. Καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων, οὐχ ὃν τρόπον οἱ πολλοὶ νομίζουσιν· οὗτοι μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν εἶδέναι, τὰ δ' οὐκ εἶδέναι⁵⁴. Σωκράτης δὲ πάντα μὲν ἡγεῖτο θεοὺς εἶδέναι, τὰ τε

a member of the βουλή, or council of five hundred. Of course the aorist is used in its distinctive meaning; it is not, "while being," but "after he was made, a Senator." Βουλευεῖν, "to be a senator," occurs below, I. ii, 35, and ἄρξας, "having been elected Archon," II. vi. 25. The Senate was divided into ten bodies of fifty (πρυτάνεις), who were in office for thirty-five or thirty-six days, in rotation; of these, again, bodies of ten (πρόεδροι) presided in the senate during seven days, and the chairman of the πρόεδροι for the day being was ἐπιστάτης. On this officer devolved the duty of putting questions to the vote of the assembly (ἐπιψηφίζειν).

⁵³ τοὺς ἀμφὶ Θράσυλλον. "Thrasyllus and Erasinides, and their fellow-officers." This refers to the charge brought against the Athenian commanders at Arginusæ, who were accused of having neglected to collect for burial the bodies of their dead sailors. They were condemned and executed,

"for no other reason," says Montaigne, "but that the Greeks followed their blow, and pursued the advantages prescribed them by the law of arms." Nevertheless, the commanders do seem to have been somewhat in fault. See Grote's Hist. of Greece, ch. 64.

⁵⁴ φυλάξασθαι. This is connected by καὶ with εὐορκεῖν, not with χαρίσασθαι: "he thought it better to observe his oath, than to gratify the people, and take his chance as he best could against those who threatened him." Probably there is a change of tense from the present (εὐορκεῖν) to the aorist (φυλάξασθαι), because, in the former, the general habit is thought of, Sostrates wished to be a person regardful of oaths; in the latter, the particular necessity, arising from his conduct then, of guarding against his enemies is spoken of.

⁵⁴ τὰ δ' οὐκ εἶδέναι. From thinking them probably not worthy of their attention.

λεγόμενα⁵⁵ καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

20. Θαυμάζω οὖν, ὅπως ποτὲ ἐπείσθησαν Ἀθηναῖοι Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδὲν ποτε περὶ τοὺς θεοὺς οὐτ' εἰπόντα⁵⁶ οὔτε πράξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ θεῶν, οἷά τις ἂν καὶ λέγων καὶ πράττων εἴη τε καὶ νομίζοιτο εὖσεβέστατος.

CHAPTER II.

1. Θαυμαστὸν δὲ φαίνεται μοι καὶ τὸ πεισθῆναι τινας, ὥς Σωκράτης τοὺς νέους διέφθειρεν, ὃς πρὸς τοῖς εἰρημένοις πρῶτον μὲν ἀφροδισίων καὶ γαστρὸς πάντων

⁵⁵ τὰ τε λεγόμενα κ.τ.λ. The article is here put once only, because the things λεγόμενα and πραττόμενα are viewed as forming a single class. Opposed to these, or not included in them, are the things σιγῇ βουλευόμενα; therefore to the last class the article is again prefixed. This is a common principle. Cf. III. x. 5, τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον. For the same principle somewhat expanded, compare Thucyd. vi. 44, τοὺς σιτοποιοὺς καὶ λιθολόγους καὶ τέκτονας, in the sense of the whole class of artificers, comprising bakers, masons, and carpenters. Also Thucyd. i. 1, τῶν Πελοποννησίων καὶ Ἀθηναίων, "the belligerents made up of Peloponnesians on the one side, and Athenians on the other." The reader may consult a note on the former

passage in my edition of Thucydides' Sicilian Expedition.

⁵⁶ τὸν . . . οὐτ' εἰπόντα. These words of course, as Kühner observes, describe Socrates, not as the Athenians viewed him (for that would have required τὸν μηδέν, &c.), but as he appeared to Xenophon, so that the negative is a direct one. The aorists are used because it is implied that there was no *single instance* of any impious word or act on the part of Socrates. The present participles imply that he was in the constant habit of acting in the way described. That after writing περὶ τοὺς θεοὺς, Xenophon should write περὶ θεῶν is nothing unusual. These changes of construction often occur. An extreme case occurs in Æschylus, Agamemnon, 659, ὀρώμεν ἀνθρώπων πέλαγος Αἰγαῖον νεκροῖς ἀνδρῶν Ἀχαιῶν ναυτικῶν τ' ἐρείπιων.

ἀνθρώπων ἐγκρατέστατος ἦν, εἶτα⁵⁷ πρὸς χειμῶνα καὶ θέρος καὶ πάντας πόνους καρτερικώτατος⁵⁸, ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος οὕτως, ὥστε πάννυ μικρὰ κεκτημένος πάννυ ῥαδίως ἔχειν ἀρκοῦντα. 2. Πῶς οὖν, αὐτὸς ὢν τοιοῦτος, ἄλλους ἂν ἢ ἄσεβεις ἢ παρνόμους ἢ λίχνους ἢ ἀφροδισίων ἀκρατεῖς ἢ πρὸς τὸ πονεῖν μαλακοὺς ἐποίησεν; ἀλλ' ἔπαυσε μὲν⁵⁹ τούτων πολλοὺς ἀρετῆς ποιήσας ἐπιθυμεῖν καὶ ἐλπίδας παρασχών, ἂν ἑαυτῶν ἐπιμελῶνται, καλοὺς καὶ ἀγαθοὺς ἔσεσθαι. 3. Καίτοι γε⁶⁰ οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου ἀλλὰ τῷ φανερὸς εἶναι τοιοῦτος ὢν ἐλπίζειν ἐπαίει τοὺς συνδιατρίβοντάς ἑαυτῷ, μιμουμένους ἐκείνον⁶¹ τοιούσδε γενήσεσθαι. 4. Ἀλλὰ

⁵⁷ εἶτα. This corresponds to πρῶτον μὲν, the δέ with εἶτα and ἔπειτα often omitted. Cf. I. iv. 11, IV. ii. 31, and Thucyd. i. 18, ὀλίγον μὲν χρόνον ξυνέμεινεν ἡ ὁμαιχμία, ἔπειτα διενεχθέντες ἐπολέμησαν.

⁵⁸ καρτερικώτατος. Socrates is represented as going barefoot all the year round, and even in the inclement winter of Thrace, when on service at Potidæa, he made no change in his practice. Summer and winter he wore the same cloak. His whole aim seems to have been to carry out the maxim, that "man wants but little here below." For his abstemious habits in the matter of food and drink, see I. iii. 5, 6.

⁵⁹ ἀλλ' ἔπαυσε μὲν. The corresponding clause to this seems to be καίτοι γε οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου. The transition from the regular optative form εἰ ἐπιμελοῖντο to the subjunctive ἂν ἐπιμελῶνται is very common, from the natural liveliness of the Greek mind and

its tendency to describe every thing dramatically, as actually in process of occurring.

⁶⁰ Καίτοι γε. This combination of particles occurs also in IV. ii. 7. I do not quite understand Kühner's view of the matter in a note he gives here, but it seems to me that the force of γέ is what it is elsewhere, "at least," "at all events," having a restrictive sense. Socrates induced many to abandon certain habits; and yet this remark must be so far restricted (γέ) as to leave it true that he never undertook formally to cure them; it was his example that was thus effective. This is the train of thought conveyed, I think, clearly by "and yet at least," or "at all events."

⁶¹ ἐαυτῷ, μιμουμένους ἐκείνον. This change of pronouns is not very easy to explain. In the first clause with ἐαυτῷ, Socrates is regarded as the main subject, and the pronoun referring to him is therefore made reflexive; he is

μὴν καὶ τοῦ σώματος αὐτός τε οὐκ ἡμέλει τοὺς τ' ἀμελοῦντας οὐκ ἐπὶ γινέται. Τὸ μὲν οὖν ὑπερεσθίοντα ὑπερπονεῖν⁶² ἀπεδοκίμαζε, τὸ δέ, ὅσα γ' ἡδέως ἡ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν⁶³ ἐδοκίμαζε· ταύτην γὰρ τὴν ἔξιν ὑγιεινὴν τε ἱκανῶς εἶναι καὶ τὴν τῆς

the centre, as it were, round which the narrative turns. In the second clause he is viewed with reference to his auditors, not himself, and to them, of course, he is only αὐτός or ἐκείνος, not ἐαυτοῦ, the reflexive sense being no longer right. Another explanation, somewhat of the same kind, would be that the ἐκείνον describes Socrates with reference to the *writer*, not the companions of Socrates. With this view compare Thucyd. vii. 17, ναῦς τε οἱ Κορίνθιοι ἐπλήρουν ὅπως πρὸς τὰς ὀλκάδας αὐτῶν ἦσσαν οἱ Ἀθηναῖοι κωλύοιεν, where αὐτῶν might have been more naturally σφῶν, the indirect reflexive, pointing to the Corinthians as the subjects of the sentence, but αὐτῶν describes them from the point of view either of the author or the Athenians. See my note on the passage. Ἐκείνον is used here instead of αὐτόν, as Kühner says, because it is emphatic, which αὐτόν would not be. And this seems probable, for cf. Thucyd. iv. 29, ὥστε προσπίπτειν ἂν αὐτοὺς ἀπροσδοκῆτως, ἐκ' ἐκείνοις γὰρ ἂν εἶναι τὴν ἐπιχειρήσιν. But there seem passages where the change is apparently quite arbitrary, as Thucyd. i. 132, παιδικὰ ποτε ὦν αὐτοῦ καὶ πιστότατος ἐκείνῳ. In the next words the use of τοιούσδε is to be noticed. The pronoun used retrospectively is generally τοιοῦτος. Cf. Thucyd. vi.

41, τοιαῦτα μὲν Ἀθηναγόρας εἶπε. But compare Thucyd. vi. 2, βάρβαροι μὲν οὖν τοσοῖδε Σικελίαν φήσαν, by way of summing up: and below, I. vii. 5. I do not know whether the use of τοιούσδε in these cases is to be put down to the same tendency which explains the present form above in ἂν ἐαυτῶν ἐπιμελῶνται, a desire to be vivacious, and speak of the men as present, "such as we have got here before us in our minds" (τοιούσδε); as ὅδε is *hicce*, the man *here* before us. If so, τοιούσδε here would not be so much "the characters mentioned before," as "the characters we have before us." There is a passage in Soph. Ajax 313, where τοιούσδε γόους is used apparently with a back reference, τοιαῦτα being used a few lines below. A similar principle might explain this.

⁶² ὑπερεσθίοντα ὑπερπονεῖν. Here Socrates alludes to the vast amount of eating got through by athletes, to repair the waste of their violent exertions in training. Athenæus (bk. x.) gives some instances of this voracity, and Theocr. (iv. 10) speaks of a pugilist taking twenty sheep to keep him while training and on the journey.

⁶³ ἐκπονεῖν. "To work the full tale (ἐκ) of what the mind submits to with pleasure," or "to work off what amount of food the inclination takes." Perhaps the latter is the real sense.

ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. 5. 'Αλλ' οὐ μὴν θρυπτικὸς γε οὐδὲ ἀλαζονικὸς ἦν οὔτ' ἀμπεχόνῃ οὔθ' ὑποδέσει οὔτε τῇ ἄλλῃ διαίτῃ· οὐ μὴν οὐδ' ἐρασιχρημάτους γε τοὺς συνόντας ἐποίει· τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν ἔπαυε, τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο⁶⁴ χρήματα. 6. Τούτου δ' ἀπεχόμενός ἐνόμιζεν ἐλευθερίας ἐπιμελείσθαι· τοὺς δὲ λαμβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἐπεκάλει⁶⁵ διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὧν⁶⁶ ἂν λάβοιεν τὸν μισθόν. 7. 'Εθαύμαζε δ', εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττειτο, καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔξειν φίλον ἀγαθὸν κτησάμενος⁶⁷, ἀλλὰ φοβοῖτο, μὴ ὁ γενόμενος καλὸς καγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν⁶⁸ ἔξοι. 8. Σωκράτης δὲ ἐπηγγείλατο μὲν οὐδενὶ πώποτε τοιούτου

⁶⁴ οὐκ ἐπράττετο. For the double accusative with πρᾶττεσθαι in the sense of "exacting payment" cf. Demosth. contra Aph. p. 845, εἰ μὲν ἐπεπράγμαν τοῦτον τὴν δίκην. This fee-accepting on the part of the sophists was made a constant source of reproach against them by Socrates and Plato—unreasonably as a broad principle—whose argument was, that one was bound to make one's neighbours virtuous, without receiving money for it (see the next section). They sneer at the sophists, because they made a living by this. Protagoras is spoken of as requiring a fee of more than 400*l*.

⁶⁵ ἐπεκάλει. A more usual compound in this contemptuous sense is ἀποκαλεῖν. Cf. I. ii. 57, τοὺς δὲ κυβεύοντας ἀργοὺς ἀπεκάλει.

⁶⁶ παρ' ὧν. That is, διαλέγεσθαι τοῦτοις παρ' ὧν ἂν λάβοιεν. Here ἂν does not go with ὧν in the sense of "whomsoever," for

the *oratio obliqua* of ὧν ἂν λάβοιεν would be ὧν λάβοιεν, without ἂν. The particle is to be joined with λάβοιεν, "should happen to take." See however a note on IV. i. 2.

⁶⁷ κτησάμενος. This is not the same as κекτημένος; that would be "possessing;" the aorist is "having acquired;" the *act* being regarded, not the consequent *state*.

⁶⁸ μὴ τὴν μεγίστην χάριν. The usual construction after verbs of fearing is μὴ οὐ in this sense. Cf. Thucyd. iii. 57, δεῖδμεν μὴ οὐ βέβαιοι ᾔητε. I think Kühner's view is right, that the whole sentence represents Socrates' thoughts, and so the colouring of the *oratio obliqua* pervades the whole, suggesting the use of μὴ instead of οὐ. He quotes a similar passage from Thucyd. ii. 13, Περικλῆς ὑποτυπῆσας μὴ τοὺς ἀγροὺς αὐτοῦ παραλίπῃ καὶ μὴ (for οὐ) δρώσῃ.

οὐδέν ἐπίσταντε δὲ τῶν ξυνόντων ἑαυτῷ τοὺς ἀποδεξα-
μένους ἅπερ αὐτὸς ἐδοκίμαζεν εἰς τὸν πάντα βίον ἑαυτῷ
τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι. Πῶς ἂν οὖν
ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα⁶⁹ ἡ
τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστίν.

9. Ἀλλὰ, νῆ Δία⁷⁰, ὁ κατήγορος ἔφη, ὑπερορᾶν ἐποίει
τῶν καθεστώτων νόμων τοὺς συνόντας λέγων, ὥς μωρὸν
εἶη τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ κυάμου⁷¹ καθ-
ίστασθαι, κυβερνήτῃ δὲ μηδὲν ἄλλο θέλειν κεχρησθαι
κυαμευτῷ, μηδὲ τέκτονι, μηδ' αὐλητῇ, μηδ' ἐπ' ἄλλα⁷² τοιαῦτα,
ἃ πολλῷ ἐλάττονας βλάβας ἀμαρτανόμενα ποιεῖ τῶν περὶ τὴν
πόλιν ἀμαρτανομένων τοὺς δὲ τοιούτους λόγους ἐπαίρειν ἔφη
τοὺς νέους καταφρονεῖν τῆς καθεστώσης πολιτείας, καὶ ποιεῖν βιαίους.
10. Ἐγὼ δ' οἶμαι τοὺς φρόνησιν ἀσκούντας καὶ νομίζοντας ἱκα-
νοὺς ἔσεσθαι⁷³ τὰ συμφέροντα διδάσκειν τοὺς πολίτας
ἡκιστα γίνεσθαι βιαίους, εἰδότας, ὅτι τῇ μὲν βίᾳ
πρόσεισιν ἔχθραι καὶ κίνδυνοι, διὰ δὲ τοῦ πείθειν
ἀκινδύνως τε καὶ μετὰ φιλίας ταῦτα γίνεσθαι οἱ μὲν

⁶⁹ εἰ μὴ ἄρα. "Unless per-
chance." The particle ἄρα draws
an inference. This inference is
not quite obvious at first sight
here; but the idea is, unless—
which is a legitimate consequence
of this account—we are ready to
admit that a pursuit of virtue is
a corrupting occupation.

⁷⁰ Ἀλλὰ, νῆ Δία. These words
are used to introduce a supposed
argument of an adversary, as "at
enim" in Latin. They are very
common in the Orators. Cf.
Demosth. contra Philip. II. p. 69,
ἀλλὰ νῆ Δία εἶποι τις ἂν ὥς πάντα
ταῦτα εἰδὼς ἔπραξεν. Below, the
optative εἶη is that of the *oratio*
obliqua.

⁷¹ ἀπὸ κυάμου. "By ballot;"

for which purpose beans were
used (*κύαμος*). The senate of the
five hundred is spoken of by Thu-
cydides as ἡ βουλὴ ἡ ἀπὸ κυάμου.
The middle *καθίστασθαι* is used
in the sense of "appointing to
rule one," "sibi creare." Others
construe it passively.

⁷² μηδ' ἐπ' ἄλλα. That is,
μηδὲ κεχρησθαι τοιούτῳ τινι (i.e.
κυαμευτῷ) ἐπὶ ἄλλα.

⁷³ ἱκανοὺς ἔσεσθαι. The accu-
sative is the right case here be-
fore the infinitive, because the
subject of the sentence, *τοὺς*
ἀσκούντας, is in the accusative
case: otherwise the words would
run *οἱ νομίζοντες ἱκανοὶ ἔσεσθαι*
("will prove, when tested, able
to" &c.).

γὰρ βιασθέντες ὡς ἀφαιρεθέντες μισοῦσιν, οἱ δὲ πεισθέντες ὡς κεχαρισμένοι⁷⁴ φιλοῦσιν. Οὐκ οὖν τῶν φρόνησιν ἀσκούντων τὸ βιάζεσθαι⁷⁵, ἀλλὰ τῶν ἰσχὺν ἀνευ γνώμης ἐχόντων τὰ τοιαῦτα πράττειν ἐστίν. 11. Ἀλλὰ μὴν καὶ συμμάχων⁷⁶ ὁ μὲν βιάζεσθαι τολμῶν δέοιτ' ἂν οὐκ ὀλίγων, ὁ δὲ πείθειν δυνάμενος οὐδενός· καὶ γὰρ μόνος ἡγοῖτ' ἂν δύνασθαι πείθειν· καὶ φονεύειν δὲ τοῖς τοιούτοις ἥκιστα συμβαίνει· τίς γὰρ ἀποκτεῖναι τινα βούλοιτ' ἂν μᾶλλον ἢ ζῶντι πειθομένῳ χρῆσθαι ; }

12. Ἀλλ' ἔφη γε ὁ κατήγορος⁷⁷, Σωκράτει ὁμιλητὰ γενομένῳ Κριτίας τε καὶ Ἀλκιβιάδης⁷⁸ πλείστα κακὰ τὴν πόλιν ἐποίησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων πλεονεκτίστατός τε καὶ βιαιότατος ἐγένετο, Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατος καὶ ὑβριστότατος καὶ βιαιότατος. 13. Ἐγὼ δ', εἰ μὲν τι κακὸν ἐκείνῳ τὴν πόλιν ἐποίησάτην, οὐκ ἀπολογήσομαι· τὴν δὲ πρὸς Σωκράτην συνουσίαν

⁷⁴ ὡς κεχαρισμένοι. "As having had a favour put on them." The favour is, that people have given them the option of refusing or granting the request. The word can also mean "as having conferred a favour," being used as a perfect middle. The former seems to me the more natural way.

⁷⁵ τὸ βιάζεσθαι. This is the subject of ἐστίν, and is paraphrased by τὰ τοιαῦτα πράττειν in the next line. The real order is, τὸ βιάζεσθαι ἐστίν τῶν ἀσκούντων, ἀλλ' ἔστι τῶν ἐχόντων πράττειν τὰ τοιαῦτα, for βιάζεσθαι has the article and, πράττειν has not.

⁷⁶ καὶ συμμάχων. "Allies in addition to" his own violence.

⁷⁷ Ἀλλ' ἔφη γε ὁ κατήγορος. The force of γέ is, that, whatever truth there might be in the

previous remarks, at all events the fact next to be stated could not be explained away.

⁷⁸ Κριτίας τε καὶ Ἀλκιβιάδης. Critias was one of the most prominent and unscrupulous members of the thirty tyrants, established at Athens after its overthrow by Lysander. Alcibiades did fatal injury to his country by passing over to Sparta at the beginning of the Sicilian expedition, and suggesting the fortification of Deceleia, and in other respects pointing out to their enemies the weak points of the Athenians. In his subsequent conduct he showed self-interest to be his only guide. The connexion of Socrates with these men was not likely to increase his popularity, however temporary and unavoidable that connexion was.

αὐτοῖν ὡς ἐγένετο διηγῆσομαι. ¹⁴ Ἐγενέσθην μὲν γὰρ δὴ ⁷⁹ τῷ ἄνδρι τούτῳ φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, βουλομένῳ τε πάντα δι' ἑαυτῶν πράττεσθαι, καὶ πάντων ὀνομαστοτάτῳ γενέσθαι· ἦδεσαν δὲ Σωκράτην ἀπ' ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶντα ⁸⁰, τῶν ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα, τοῖς δὲ διαλεγόμενοις αὐτῷ πᾶσι χρώμενον ⁸¹ ἐν τοῖς λόγοις, ὅπως βούλοιτο. 15. Ταῦτα δὲ ὁρῶντε καὶ ὄντε οἷω προεῖρησθον, πότερόν τις αὐτῷ φῆ ⁸² τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖνος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἣ νομίσαντε, εἰ ὁμιλησαίτην ἐκείνῳ, γενέσθαι ἂν ἱκανωτάτῳ λέγειν τε καὶ πράττειν; 16. Ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος αὐτοῖς ἣ ζῆν ὅλον τὸν βίον, ὥσπερ ζῶντα Σωκράτην ἐώρων, ἣ τεθνάναι, ἐλέσθαι ἂν μᾶλλον αὐτῷ τεθνάναι. Δήλω δ' ἐγενέσθην ἐξ ὧν ἐπραξάτην ⁸³. ὡς

⁷⁹ γὰρ δὴ. The particle δὴ is here used because the fact introduced by γὰρ is a notorious one. Cf. οὐ γὰρ δὴ ἴσους γε πάντας οἶμαι σε ποιεῖν, "for of course I do not think," &c. Sometimes δὴ, although following γὰρ, qualifies another word, as in II. iv. 1, τοῦτο μὲν γὰρ δὴ πολλῶν ἔφη ἀκούειν, where τοῦτο δὴ are to be connected in the sense of "this very thing." Below, βουλομένῳ seems to be added to ἐγενέσθην repeated, "and they turned out to be (the aorist) anxious."

⁸⁰ ἀπ' ἐλαχίστων... ζῶντα. For this use of ἀπό in connexion with ζῶντα, cf. Thucyd. i. 2, ὅσον ἀποζῆν, "enough to live off."

⁸¹ πᾶσι χρώμενον. This was, no doubt, the great excellence of Socrates as a dialectician. His powerful *elenchus* drove his antagonists out of untenable posi-

tions, until they were forced to admit they had no position left which they could hold. Thus all ungrounded opinions were got rid of, and the ground cleared. In such dialogues as the *Laches* (on bravery) and the *Euthyphron* (on holiness), definition after definition is proved to be worthless. This is the kind of feature Xenophon probably has in view.

⁸² πότερόν τις αὐτῷ φῆ: "Is one to say?" Cf. the common phrase τί πάθω, "what is to become of me?" Cf. Demosth. Philip. III. p. 115, εἰτα τοῦτον εἰρήνην ἄγειν ἐγὼ φῶ πρὸς ὑμᾶς.

⁸³ ἐγενέσθην ἐξ ὧν ἐπραξάτην. This does not mean that their general conduct showed this, for the aorists are used in their proper sense; they proved the truth of the remark by the particular act described in the next

γὰρ τάχιστα κρείττονε τῶν συγγυγνομένων ἡγησάσθην εἶναι, εὐθύς ἀποπηδήσαντε Σωκράτους ἐπραττέτην τὰ πολιτικά, ὥνπερ ἔνεκα Σωκράτους ὠρεχθήτην.

17. Ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα, ὅτι χρὴν τὸν Σωκράτην μὴ πρότερον τὰ πολιτικά διδάσκειν τοὺς συνόντας, ἢ σωφρονεῖν. Ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὁρῶ αὐτοὺς δεικνύοντας τε τοῖς μαυθάνουσιν, ἥπερ αὐτοὶ ποιοῦσιν ἂ διδάσκουσι, καὶ τῷ λόγῳ προσβιβάζοντας⁸⁴. 18. Οἶδα δὲ καὶ Σωκράτην δεικνύοντα τοῖς ξυνοῦσιν ἑαυτὸν καλὸν καγαθὸν ὄντα, καὶ διαλεγόμενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων. Οἶδα δὲ κἀκεῖνω⁸⁵ σωφρονοῦντε, ἔστε Σωκράτει συνηστήν, οὐ φοβουμένω, μὴ ζημιοῦντο ἢ παίρουντο ὑπὸ Σωκράτους, ἀλλ' οἰομένω τότε κρᾶτιστον εἶναι τοῦτο πράττειν.

19. Ἴσως οὖν εἴποιεν ἂν πολλοὶ τῶν φασκόντων φιλοσοφεῖν, ὅτι οὐκ ἂν ποτε ὁ δίκαιος ἄδικος⁸⁶ γένοιτο, οὐδὲ ὁ σώφρων ὑβριστής, οὐδὲ ἄλλο οὐδέν⁸⁷, ὧν μάθησις ἐστίν, ὁ μαθὼν ἀνεπιστήμων ἂν ποτε γένοιτο. Ἐγὼ δὲ περὶ τούτων οὐχ οὕτω γινγνώσκω ὁρῶ γάρ,

sentence, the act of leaving Socrates as soon as their end was gained. This is further shown by the use of the imperfect just after (ἐπραττέτην).

⁸⁴ προσβιβάζοντας. "Bringing them over to their view." Cf. Plato, Meno 74 B, ἀλλ' ἐγὼ προθυμήσομαι ἡμᾶς προσβιβάσαι.

⁸⁵ κἀκεῖνω. "These two also" (as well as Socrates himself).

⁸⁶ ὁ δίκαιος ἄδικος. In one sense this is true, so that the assertion might easily be maintained, unless the just man be first defined. If "a just man" be one who acts justly in some particular act, when that act is done, of course a just man cannot

be unjust, for if he does an unjust act, he thereby forfeits the right to be called just in that respect. It is merely asserting that a man cannot have two opposite qualities at once with reference to the same act. But if "a just man" be one who by a course of just acts acquires a habit more or less confirmed of justice, then a man just in the main and in general tendency, may be unjust in a particular case without destroying his claim to the virtue of habitual justice.

⁸⁷ οὐδὲ ἄλλο οὐδέν. The construction is οὐδὲ ὁ μαθὼν ἄλλο οὐδέν τούτων ὧν μάθησις ἐστίν ἂν ποτε ἀνεπιστήμων τούτου γένοιτο.

ὥσπερ τὰ τοῦ σώματος ἔργα τοὺς μὴ τὰ σώματα ἀσχοῦντας⁸⁸ οὐ δυναμένους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τὴν ψυχὴν ἀσχοῦντας οὐ δυναμένους· οὔτε γὰρ αὖ δεῖ πράττειν, οὔτε ὦν δεῖ ἀπέχεσθαι δύνανται. 20. Διὸ καὶ τοὺς υἱεῖς⁸⁹ οἱ πατέρες, κὰν ὥσι σώφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων εἵργουσιν, ὥς τὴν μὲν⁹⁰ τῶν χρηστῶν ὁμιλίαν ἀσκησιν οὐσάν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν. Μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὃ τε λέγων⁹¹.

Ἐσθλῶν μὲν γὰρ ἅπ' ἐσθλὰ διδάξεται· ἦν δὲ κακοῖσιν
 Συμμίσγης, ἀπολεῖς καὶ τὸν ἐόντα νόον,
 καὶ ὁ λέγων·

Αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακός, ἄλλοτε δ' ἐσθλός.

[21. Κἀγὼ δὲ μαρτυρῶ τοῦτοισι· ὁρῶ γάρ, ὥσπερ τῶν ἐν μέτρῳ πεπονημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπιλανθανομένους, οὕτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι λήθην ἐγγιγνομένην. Ὅταν δὲ τῶν

⁸⁸ ὥσπερ . . . τοὺς ἀσχοῦντας κ.τ.λ. It seems the simplest explanation of this accusative to suppose it governed by ὁρῶ, the verb extending over both clauses. Kühner and others explain it by a very usual attraction, after the fashion of πολλὰ ἥδιόν ἐστι χαρίζεσθαι οἷφ σοι ἀνδρί, II. ix. 3, for οἷος σὺ εἶ. Kühner quotes Cyrop. I. iv. 115, Κύρῳ ἥδετο οὐ δυναμένῳ σιγᾷ ἀλλ' ὥσπερ σκύλακι γενναίῳ ἀνακλάζοντι. Below ἀπέχεσθαι is taken twice, with δύνανται and δεῖ.

⁸⁹ Διὸ καὶ τοὺς υἱεῖς. "For which reason also" (καί). In the next words, κὰν ὥσι σώφρονες, the καὶ qualifies the hypothesis conveyed by ἐάν; representing it as improbable, "even supposing them to be." Ἐάν καὶ is nearly equi-

valent to "although."

⁹⁰ ὥς τὴν μὲν κ.τ.λ. This accusative absolute with ὥς (in the sense of "under the idea that") is common. Cf. II. iii. 3, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους. Also μισθὸν αἰτοῦσιν ὥς οὐχὶ αὐτοῖσιν ὠφέλειαν ἐσομένην. Plato, Rep. 345 E. Of course the presence of the article shows τὴν μὲν ὁμιλίαν to be the subject, and ἀσκησιν the predicate.

⁹¹ ὃ τε λέγων. This is Theognis, a sententious poet, who lived about B.C. 540. In the pentameter καὶ τὸν ἐόντα νόον is "even the sense you have." Who is the author of the next verse, does not seem to be known.

νουθετικῶν λόγων ἐπιλάβηται τις, ἐπιλέλησται⁹² καὶ ὧν ἡ ψυχὴ πάσχουσα τῆς σωφροσύνης ἐπεθύμει· τούτων δ' ἐπιλαθόμενον οὐδὲν θαυμαστὸν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι. 22. Ὅρῳ δὲ καὶ τοὺς εἰς φιλοποσίαν προᾶχθέντας καὶ τοὺς εἰς ἔρωτας⁹³ ἐγκυλισθέντας ἦττον δυναμένους τῶν τε δεόντων ἐπιμελεῖσθαι, καὶ τῶν μὴ δεόντων ἀπέχεσθαι· πολλοὶ γὰρ καὶ χρημάτων⁹⁴ δυνάμενοι φείδεσθαι, πρὶν ἐρᾶν, ἐρασθέντες οὐκέτι δύνανται καὶ τὰ χρήματα καταναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται. 23. Πῶς οὖν οὐκ ἐνδέχεται σωφρονήσαντα πρόσθεν αὐθις μὴ σωφρονεῖν, καὶ δίκαια δυνηθέντα πράττειν αὐθις ἀδυνατεῖν; Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ⁹⁵ εἶναι, οὐχ ἥκιστα δὲ σωφροσύνη· ἐν τῷ γὰρ αὐτῷ σώματι συμπεφυτευμέναι τῇ ψυχῇ αἱ ἡδοναὶ πείθουσιν αὐτὴν μὴ σωφρονεῖν, ἀλλὰ τὴν ταχίστην⁹⁶ ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι.

24. Καὶ Κριτίας δὴ⁹⁷ καὶ Ἀλκιβιάδης ἕως μὲν

⁹² ἐπιλέλησται καὶ ὧν κ.τ.λ. That is, ἐπιλέλησται καὶ (τούτων) ὧν (for ἃ) πάσχουσα ἡ ψυχὴ, κ.τ.λ. The meaning is that he forgets also (καὶ) the feelings under the influence of which (ἃ πάσχουσα) his soul was eager for temperance.

⁹³ εἰς ἔρωτας. This plural use of abstract terms is very common in the Greek writers. They seem to express the plural sum of many single instances. Thucydides (vii. 55) speaks of cities as *μεγέθη ἐχούσαις*. Cf. also Plato, *Repub.* 618 A, *τὰς δὲ καὶ ἐς πενίας τε καὶ φυγὰς καὶ εἰς πτωχείας τελευτώσας*, i.e. in various instances of poverty, &c.

⁹⁴ καὶ χρημάτων κ.τ.λ. "Their

money as well as their love." Their money-spending and their love go hand in hand; when one begins, so does the other. Below, *καταναλώσαντες* is "after spending every farthing," as it were, *down* to the very last (*κατὰ*).

⁹⁵ ἀσκητὰ. Some editions have *ἀσκητέα*; the difference being that *ἀσκητὰ* means "are capable of being taught," the other that "they ought to be taught." The first meaning is clearly the one required here.

⁹⁶ τὴν ταχίστην. "The quickest way" (*ὁδὸν* understood). Cf. Herod. i. 126, *ἀπίστασθε τοῦ Ἀστύγεος τὴν ταχίστην*.

⁹⁷ Καὶ Κριτίας δὴ. The particle seems resumptive, bringing back

Σωκράτει συνήστην, ἐδυνάσθην, ἐκείνῳ χρωμένῳ συμμάχῳ, τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν· ἐκείνου δ' ἀπαλλαγέντες, Κριτίας μὲν φυγὼν εἰς Θετταλίαν⁹⁸, ἐκεῖ συνῆν ἀνθρώποις ἀνομία μᾶλλον ἢ δικαιοσύνη χρωμένοις· Ἀλκιβιάδης δ' αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σέμνων γυναικῶν θηρώμενος, διὰ δύνανται δὲ τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις⁹⁹ ὑπὸ πολλῶν καὶ δυνατῶν (κολακεύειν) ἀνθρώπων διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος, καὶ ῥαδίως πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων ἀθληταὶ ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσεως, οὕτω κακείνός¹⁰⁰ ἡμέλησεν αὐτοῦ. 25. Τοιούτων δὲ συμβάντων αὐτοῖν, καὶ ὠγκωμένῳ¹ μὲν ἐπὶ γένει, ἐπηρμένῳ δ' ἐπὶ πλούτῳ, πεφουσημένῳ δ' ἐπὶ δυνάμει, διατεθρυμμένῳ δὲ ὑπὸ πολλῶν ἀνθρώπων, ἐπὶ δὲ πᾶσι τούτοις διεφθαρμένῳ, καὶ πολλὸν χρόνον ἀπὸ Σωκράτους γεγονότε, τί θαν-

the general discussion to the point whence it diverged, "Now both Critias," &c. Leaving the general argument, Xenophon comes to *this* particular case. This quite suits the general force of δῆ.

⁹⁸ φυγὼν εἰς Θετταλίαν. Critias seems to have been banished from Athens just before the trial of the generals at Arginusæ. In Thessaly, whither he retired, he is said to have joined a party who armed the serfs (Penestæ) against their masters.

⁹⁹ καὶ τοῖς συμμάχοις. An instance of this influence over the allies of Athens is given by Thucydides, who mentions that on the accusation against Alcibiades of being concerned in the mutilation of the Hermae just before the sailing of the Sicilian expedition, the Demos was inclined to hush up the matter for a time, for fear

of offending bodies of Mantineans and Argives who had been induced by his influence to join the armament.

¹⁰⁰ οὕτω κακείνός. The subject of ἡμέλησεν has already been mentioned at the beginning of the sentence, Ἀλκιβιάδης δέ, but the words ὥσπερ οἱ ἀθληταί, κ.τ.λ., naturally suggest ἐκείνός.

¹ ὠγκωμένῳ μὲν. The construction is τί δὲ θαυμαστὸν εἰ, τοιούτων συμβάντων αὐτοῖν, καὶ ὠγκωμένῳ μὲν, κ.τ.λ. ἐγενέσθην ὑπερηφάνῳ (for the aorist see a previous note). The difference of case in συμβάντων and ὠγκωμένῳ arises from the fact that the subject of the latter is the same as that of the main verb, and of the former not, and consequently the rule for the genitive absolute applies.

μαστόν, εἰ ὑπερηφάνῳ ἐγενέσθην ; 26. Εἴτα, εἰ μὲν τι³ ἐπλημμελησάτην, τούτου Σωκράτην ὁ κατήγορος αἰτιᾶται ; ὅτι δὲ νέῳ ὄντε αὐτῷ, ἡνίκα καὶ ἀγνωμονεστάτῳ καὶ ἀκρατεστάτῳ εἰκὸς εἶναι, Σωκράτης παρέσχε σῶφρονε, οὐδενὸς ἐπαίνου δοκεῖ τῷ κατηγόρῳ ἄξιος εἶναι ; 27. Οὐ μὴν τά γε ἄλλα οὕτω κρίνεται τις μὲν γὰρ αὐλητής, τίς δὲ καὶ κιθαριστής, τίς δὲ ἄλλος διδάσκαλος ἱκανοὺς ποιήσας³ τοὺς μαθητάς, ἐὰν πρὸς ἄλλους ἐλθόντες χεῖρους φαῖνωσιν, αἰτίαν ἔχει⁴ τούτου ; τίς δὲ πατήρ, ἐὰν ὁ παῖς αὐτοῦ συνδιατρίβων τῷ σῶφρωνι ᾧ, ὕστερον δὲ ἄλλῳ τῷ συγγενόμενος πονηρὸς γένηται, τὸν πρόσθεν αἰτιᾶται ; ἀλλ' οὐχ ὅσῳ⁵ ἂν παρὰ τῷ ὑστέρῳ χείρων φαίνεται, τοσούτῳ μᾶλλον ἐπαινεῖ τὸν πρότερον ; ἀλλ' οἳ γε πατέρες⁵ αὐτοὶ συνόντες τοῖς υἱέσι, τῶν παίδων πλημμελούντων, οὐκ αἰτίαν ἔχουσιν, ἐὰν αὐτοὶ σωφρονῶσιν. 28. Οὕτω δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν· εἰ μὲν αὐτὸς⁶ ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς εἶναι· εἰ δ'

³ εἰ μὲν τι κ.τ.λ. The point conveyed here by μὲν and δέ is, the inconsistency of the two things occurring together. If Socrates bore the blame of the ill conduct of his associates, he ought to have shared the credit of their good conduct during their intercourse with him.

³ ἱκανοὺς ποιήσας. Of course ἱκανοὺς from its position is the predicate, and is not to be taken as merely qualifying μαθητάς.

⁴ ἀλλ' οὐχ ὅσῳ. Ἀλλά expresses strong opposition, excluding any former supposition. It is therefore naturally found with a negative in the previous clause. For instance I. vi. 2, οὐ μόνον φαῦλον ἀλλὰ τὸ αὐτὸ ἰμάτιον ἠμφίεσαι. Here the previous sen-

tence, although interrogative in form, contains virtually a negative.

⁵ ἀλλ' οἳ γε πατέρες αὐτοί. "Why even the very fathers amongst us." The force of γέ is not very clear at first sight. Kühner says it is "auctiva," which I do not quite understand. It seems to qualify πατέρες ; "our fathers at all events" (and *a fortiori* others). It is at least true of them, and as they are the least favourable case, it is probably true of all others.

⁶ εἰ μὲν αὐτός. The pronoun, as usually in the nominative case, is emphatic, "if he *personally*." For the imperfect here, see note on I. i. 5.

αὐτὸς⁷ σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι ;

29. Ἄλλ' εἰ καὶ μηδὲν αὐτὸς πονηρὸν ποιῶν ἐκείνους φαῦλα πράττοντας ὁρῶν ἐπήνει, δικαίως ἂν ἐπέτιμάτο. Κριτίαν μὲν τοίνυν⁸ αἰσθανόμενος ἐρῶντα Εὐθυδήμου καὶ πειρῶντα χρῆσθαι, καθάπερ οἱ πρὸς τὰ φροδίδια τῶν σωμάτων ἀπολαύοντες, ἀπέτρεπε φάσκων ἀνελεύθερόν τε εἶναι καὶ οὐ πρόπον ἀνδρὶ καλῷ καγαθῷ, τὸν ἐρώμενον, ᾧ βούλεται πολλοῦ ἄξιός φαίνεσθαι, προσαιτεῖν⁹ ὥσπερ τοὺς πτωχοὺς ἰκετεύοντα καὶ δεόμενον προσδοῦναι, καὶ ταῦτα μηδενὸς ἀγαθοῦ¹⁰. 30. Τοῦ δὲ Κριτίου τοῖς τοιούτοις οὐχ ὑπακούοντος οὐδὲ ἀποτρεπομένου, λέγεται τὸν Σωκράτην, ἄλλων τε πολλῶν παρόντων καὶ τοῦ Εὐθυδήμου, εἰπεῖν, ὅτι ὑἱκὸν αὐτῷ

⁷ εἰ δ' αὐτός. This combination of a past indicative with εἰ in the first clause, and an optative in the following one is not common. It seems to arise from a wish on Xenophon's part to add to the usual hypothetical statement, ("supposing a man were to continue in a course of sobriety himself, how could he be found fault with?") a clear indication that Socrates did as a matter of fact practise sobriety. This is conveyed by εἰ διετέλει, "if, as he did, he continued in a course of sobriety," &c.

⁸ Κριτίαν μὲν τοίνυν. Nothing answers to μὲν here. Probably Xenophon intended to proceed eventually Ἀλκιβιάδην δέ. The force of τοίνυν here is rather difficult to catch. It is not used so much to draw an inference, as to carry on the thread of the narrative or argument with some further detail or application. It is equivalent to our "now" in

this sense, "now as for Critias." Cf. I. iii. 1, ὥς δὲ δὴ καὶ ὠφελεῖν ἐδόκει μοι τοὺς συνόντας, τούτων γράψω, κ.τ.λ. Τὰ μὲν τοίνυν πρὸς τοὺς θεούς, "now as for the Gods." So Thucyd. v. 88, ὁ λόγος ᾧ προκαλεῖσθε τρόπῳ, εἰ δοκεῖ, γιγνέσθω. Ἡμεῖς τοίνυν, "now we for our part."

⁹ προσαιτεῖν. This word, as Kühner says, is a common one for begging. He quotes Plato Phaedr. 233 D, τοὺς προσαιτούντας καὶ τοὺς δεομένους πλησμονῆς. The idea seems to be that of continually asking for more, importunately begging. For the attraction in ὥσπερ τοὺς πτωχοὺς, see note on I. ii. 19.

¹⁰ καὶ ταῦτα μηδενὸς ἀγαθοῦ. "And that too, (a portion of) what is no good." The genitive depends on προσδοῦναι, and is a partitive one. Προσδοῦναι, "to give to another besides (πρὸς) one-self," has the same construction as μεταδοῦναι.

δοκοίη¹¹ πάσχειν ὁ Κριτίας, ἐπιθυμῶν Εὐθυδήμῳ προσκνήσθαι, ὥσπερ τὰ ὕδια τοῖς λίθοις. 31. Ἐξ ὧν δὴ καὶ ἐμίσει¹² τὸν Σωκράτην ὁ Κριτίας, ὥστε καί, ὅτε τῶν τριάκοντα ὧν νομοθέτης¹³ μετὰ Χαρικλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ καὶ ἐν τοῖς νόμοις ἔγραψε λόγων τέχνην¹⁴ μὴ διδάσκειν, ἐπηρεάζων ἐκείνῳ καὶ οὐκ ἔχων ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς φιλοσόφοις¹⁵ ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ καὶ διαβάλλων πρὸς τοὺς πολλούς· οὔτε γὰρ ἔγωγε¹⁶ οὔτε αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ’

¹¹ *δοκοίη*. The optative is that of the *oratio obliqua*. Learners seldom know how to construe optatives in Greek or subjunctives in Latin, their first impulse being to translate all such forms by “would,” without considering that such forms are as often to be translated by simple indicatives as not. Here *δοκοίη* is not “would seem,” but “seemed;” the optative arising not from any sense of probability, but because it conveys the thought of Socrates declared by himself.

¹² *Ἐξ ὧν δὴ καὶ ἐμίσει*. “From which of course (δὴ) also.” This use of *καί* after relatives is so exceedingly common, that it looks sometimes as though the relative suggested the *καί* mechanically. The *καί* after *ὥστε* qualifies *ἀπεμνημόνευσεν*, “he went so far as to score it against him.”

¹³ *ὧν νομοθέτης*. The Thirty Tyrants were appointed by Lyssander, with the ostensible object of drawing up a code of laws and a constitution for Athens. I suppose the words here, *νομοθέτης ἐγένετο*, are used with reference to this.

¹⁴ *λόγων τέχνην*. There is no

article, because the sense is apparently “any art of discussion,” of any kind, literary or political. The government of that day were no more favourable to open discussion than some governments now.

¹⁵ *τὸ κοινῇ τοῖς φιλοσόφοις*. This seems to refer to the charge brought against philosophers of venturing on unlawful subjects of speculation, *τά τε μετέωρα, καὶ τὰ ὑπὲρ γῆς* (Plato, *Apol.* 18 B), and making the worse cause the better by their sophistical teachings.

¹⁶ *οὔτε γὰρ ἔγωγε*. This explains why the object of Critias must have been to malign Socrates without having any real ground of complaint. Xenophon never himself heard Socrates making any profession of the kind (see the last note) charged against philosophers, and never heard from any one who did hear him. The double *οὔτε* is curious. But in Xenophon’s *Apologia*, § 24, there is a very similar use, *οὔτε ἔγωγε οὔτε θύων οὔτε δμῶν οὔτε ὀνομάζων ἄλλους θεοὺς ἀναπέφηνα*. Kühner alters the first *οὔτε* into *οὐδέ*, but it does not seem necessary.

ἄλλου φάσκοντος ἀκηκοέναι ἡσθόμην. 32. Ἐδήλωσε δέ¹⁷. ἐπεὶ γὰρ οἱ τριάκοντα πολλοὺς μὲν τῶν πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπέκτεινον, πολλοὺς δὲ προετρέποντο ἀδικεῖν, εἶπέ που ὁ Σωκράτης, ὅτι θαυμαστόν οἱ δοκοῖε εἶναι, εἴ τις γενόμενος¹⁸ βοῶν ἀγέλης νομεὺς καὶ τὰς βοῦς ἐλάττους τε καὶ χείρους ποιῶν μὴ ὁμολογοίη κακὸς βουκόλος εἶναι· ἔτι δὲ θαυμαστότερον, εἴ τις προστάτης γενόμενος πόλεως καὶ ποιῶν τοὺς πολίτας ἐλάττους καὶ χείρους μὴ αἰσχύνεται¹⁹, μὴδ' οἶεται κακὸς εἶναι προστάτης τῆς πόλεως. 33. Ἀπαγγελθέντος δὲ αὐτοῖς τούτου, καλέσαντες ὃ τε Κριτίας καὶ ὁ Χαρικλῆς τὸν Σωκράτην τὸν τε νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέρην μὴ διαλέγεσθαι²⁰. Ὁ δὲ Σωκράτης ἐπήρετο αὐτῷ, εἰ ἐξείη πυνθάνεσθαι, εἴ τι ἀγνοοῖτο τῶν προυγορευόμενων. 34. Τῷ δ' ἐφάτην²¹. Ἐγὼ τοίνυν, ἔφη, παρεσκεύασμαι μὲν πείθεσθαι τοῖς νόμοις· ὅπως δὲ μὴ δι' ἄγνοιαν

¹⁷ Ἐδήλωσε δέ. The verb is here used perhaps impersonally. Cf. Plato, Cratyl. 415 B, δοκεῖ δέ μοι δηλοῦν καὶ ἐν τῇ δειλίᾳ, and Herod. ii. 117, κατὰ ταῦτα δὲ τὰ ἔπεα δηλοῖ ὅτι κ.τ.λ. ("it is clear that"). The use of γάρ after such phrases as τεκμήριον δέ, σημεῖον δέ, κ.τ.λ. is common. Cf. Thucyd. iii. 66, τεκμήριον δὲ ὥς οὐ πολέμῳ ἐπράσσομεν οὔτε γὰρ ἡδίκησαμεν οὐδένα.

¹⁸ γενόμενος. The aorist here, and the present in the next line (ποιῶν), are used in their proper sense, "after becoming . . . and on making;" the former being a single act completed soon, and the latter a continuous act still in process.

¹⁹ μὴ αἰσχύνεται. Before there was μὴ ὁμολογοίη, the optative, a purely hypothetical case being put. Here the indicative is used,

because Critias is in the writer's mind, and the case is put as a fact, "if a man is not ashamed, as Critias is not." Compare II. vi. 4, εἰ δέ τις τούτων μὲν τῶν κακῶν μὴδὲν ἔχοι ἐδὲ δὲ πάσχω ἀνέχεται.

²⁰ μὴ διαλέγεσθαι. Verbs of forbidding take what seems a superfluous negative after them. The reason is, that we look only at the prohibition, the Greeks to the negative result contemplated, "they forbade him, to the effect that he was not to converse." The union, as here, of dual and plural forms is common. See I. ii. 18. 24.

²¹ Τῷ δ' ἐφάτην. "And they said, Yes." So Plato's usual phrase, φάθι ἢ μή, "say yes, or no." For τοίνυν see note above on Κριτίας μὲν τοίνυν, I. ii. 29.

λάβω τι παρανομήσας, τοῦτο βούλομαι σαφῶς μαθεῖν παρ' ὑμῶν· πότεροι; τὴν τῶν λόγων²² τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες ἢ σὺν τοῖς μὴ ὀρθῶς ἀπέχεσθαι κελεύετε αὐτῆς;] Εἰ μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτέον εἶη²³ τοῦ ὀρθῶς λέγειν· εἰ δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον ὅτι πειρατέον ὀρθῶς λέγειν. 35. Καὶ ὁ Χαρικλῆς ὀργισθεὶς αὐτῷ· Ἐπειδὴ, ἔφη, ὦ Σώκρατες, ἀγνοεῖς, τάδε σοι εὐμαθέστερα ὄντα προαγορεύομεν, τοῖς νέοις ὅλως μὴ διαλέγεσθαι. Καὶ ὁ Σωκράτης· Ἰνα τοίνυν, ἔφη, μὴ ἀμφίβολον ᾖ, ὥς ἄλλο τι ποιῶ ἢ τὰ προηγορευμένα, ὀρίσατέ μοι, μέχρι πόσων ἐτῶν δεῖ νομίζειν νέους εἶναι τοὺς ἀνθρώπους. Καὶ ὁ Χαρικλῆς· Ὅσου περ, εἶπε²⁴, χρόνου βουλευεῖν οὐκ ἔξεστιν, ὥς οὐπω φρονίμοις οὖσι· μηδὲ σὺ διαλέγου νεωτέροις τριάκοντα ἐτῶν. 36. Μηδέ, ἂν τι ὠνώμαι, ἔφη, ἣν πωλῇ νεώτερος τριάκοντα ἐτῶν, ἔρωμαι, ὁπόσου πωλεῖ²⁵; Ναὶ τά γε τοιαῦτα, ἔφη ὁ

²² πότερον τὴν τῶν λόγων κ.τ.λ. This argument is not very clearly put; but it amounts to this:—The Thirty prohibited all teaching of the art of discussion. Did they mean the art of *correct* discussion? Why, then, they would stop all truthful discussion, which Socrates affects to think could never be their object. Did they mean false and incorrect discussion? Why, then, his aim was only to arrive at truth, and therefore the prohibition did not apply, and so the field was still open to him, and the duty of attaining to what was true still incumbent. The phrase *σὺν τινι εἶναι* is, “to have to do with,” “to be connected with.”

²³ ὅτι ἀφεκτέον εἶη. One would expect ἂν εἶη, which some of the editors adopt. Kühner defends εἶη alone, on the ground that,

although the form *δῆλον ἐστίν* is present, there is a reference to a past remark, actually or virtually made. “It is clear that, as we said, we had to give up correct discussion;” where the “*had* to give up” suits “as we said,” rather than “it is clear.” This seems to be what Kühner means, although his note is not very clear: “*Scilicet hæc structura non usurpatur nisi scriptor alterius verba e tempore præterito commemorat uti h. l. δῆλον ὅτι, δ ἐλέγομεν κ.τ.λ.*”

²⁴ Ὅσου περ, εἶπε. The construction is, *μέχρι ὅσου περ χρόνου οὐκ ἔξεστιν (αὐτοῖς) βουλεύειν (βουλευτὰς εἶναι) ὥς οὖσι κ.τ.λ.* Below, *μηδὲ ἔρωμαι* is, “am I not even to ask?” This sense has been noticed before.

²⁵ ὁπόσου πωλεῖ. See a note on I. i. 1, under *τίσι ποτέ*.

Χαρικλῆς· ἀλλά τοι²⁶ συ γε, ὦ Σώκρατες, εἴωθας εἰδῶς, πῶς ἔχει, τὰ πλείστα ἐρωτᾶν ταῦτα οὖν μὴ ἐρώτα. Μηδ' ἀποκρίνωμαι οὖν, ἔφη, ἂν τίς με ἐρωτᾷ νέος, ἐὰν εἰδῶ, οἷον ποῦ οἰκεῖ Χαρικλῆς; ἢ ποῦ ἔστι Κριτίας; Ναὶ τά γε τοιαῦτα, ἔφη ὁ Χαρικλῆς. 37. Ὁ δὲ Κριτίας· Ἀλλὰ τῶνδ' ἐγὼ σε ἀπέχεσθαι, ἔφη, δεήσει, ὦ Σώκρατες, τῶν σκυτέων²⁷ καὶ τῶν τεκτόνων καὶ τῶν χαλκέων· καὶ γὰρ οἶμαι αὐτοὺς ἤδη κατατετριφθαι²⁸ διαβρυλουμένους ὑπὸ σοῦ. Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῶν ἐπομένων²⁹ τούτοις, τοῦ τε δικαίου καὶ τοῦ ὀσίου καὶ τῶν ἄλλων τῶν τοιούτων; Ναὶ μὰ Δί', ἔφη ὁ Χαρικλῆς, καὶ τῶν βουκόλων γε· εἰ δὲ μὴ, φυλάττου, ὅπως μὴ καὶ σὺ ἐλάττους τὰς βούς ποιήσῃς. 38. Ἐνθα καὶ δῆλον ἐγένετο, ὅτι, ἀπαγγελθέντος αὐτοῖς τοῦ περὶ τῶν βοῶν λόγου, ὠργίζοντο τῷ Σωκράτει.

Οἷα μὲν οὖν ἡ συνουσία ἐγεγόνει Κριτία πρὸς Σωκράτην, καὶ ὡς εἶχον³⁰ πρὸς ἀλλήλους, εἴρηται. 39. Φαίην δ' ἂν ἔγωγε μηδενὶ μηδεμίαν εἶναι παιδευσιν παρὰ τοῦ μὴ ἀρέσκοντος³¹. Κριτίας δὲ καὶ Ἀλκι-

²⁶ ἀλλά τοι. "But in truth," "but the fact is." Cf. III. vi. 10, and II. ii. 7, where τοί, in accordance with its derivation (τῷ), has an intensive force.

²⁷ τῶν σκυτέων. Socrates was continually lectured by his opponents (when hard pressed) and hearers for introducing such vulgar illustrations as these, drawn from cobblers, &c. For instance, in Plato, Gorg. 491 A, ἀτεχνῶς γε δεῖ σκυτέας τε καὶ κναφέας καὶ μαγείρους λέγων καὶ ἱατροὺς οὐδὲν παύει.

²⁸ κατατετριφθαι. "Worn quite away," "worn threadbare" (although that introduces a new feature into the expression), the metaphor being that of bodies

—metals, for instance—rubbed together until they are worn thin, or quite away. Cf. Thucyd. viii. 46, περὶ ἑαυτοὺς τοὺς Ἕλληνας κατατρίψαι.

²⁹ καὶ τῶν ἐπομένων. "Also the topics connected with these," the topics in the discussion of which such illustrations occur. Below, μὴ καὶ σύ is, "lest you too," like the herdsmen you talked of. Socrates would make the herds smaller, by being killed out of them.

³⁰ εἶχον. The tense must be translated properly, as compared with ἐγεγόνει, "had arisen in the first instance . . . and in what relation they stood."

³¹ παρὰ τοῦ μὴ ἀρέσκοντος.

βιάδης οὐκ ἀρέσκοντος³² αὐτοῖς Σωκράτους ὠμιλησά-
την, ὃν χρόνον ὠμιλείτην αὐτῷ, ἀλλ' εὐθύς ἐξ ἀρχῆς
ὠρμηκότε προεστάναι τῆς πόλεως· ἔτι γὰρ Σωκράτει
συνόντες οὐκ ἄλλοις τισὶ μᾶλλον ἐπεχειροῦν δια-
λέγεσθαι ἢ τοῖς μάλιστα πράττουσι τὰ πολιτικά.
40. Λέγεται γὰρ Ἀλκιβιάδην, πρὶν εἵκοσιν ἐτῶν εἶναι,
Περικλεῖ ἐπιτρόπῳ μὲν ὄντι ἑαυτοῦ, προστάτῃ δὲ τῆς
πόλεως, τοιαύδε διαλεχθῆναι περὶ νόμων. 41. Εἰπέ
μοι, φάναι³³, ὦ Περικλεις, ἔχοις ἂν με διδάξαι, τί ἐστι
νόμος; Πάντως δήπου, φάναι τὸν Περικλέα. Δίδαξον
δὴ³⁴ πρὸς τῶν θεῶν, φάναι τὸν Ἀλκιβιάδην ὡς
ἔγωγ' ἀκούων τινῶν ἐπαινουμένων, ὅτι νόμιμοι ἄνδρες
εἰσίν, οἷμαι μὴ ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαίνου
τὸν μὴ εἰδότα, τί ἐστι νόμος. 42. Ἀλλ' οὐδέν τι
χαλεποῦ πράγματος ἐπιθυμεῖς, ὦ Ἀλκιβιάδη, φάναι
τὸν Περικλέα, βουλόμενος γινῶναι, τί ἐστι νόμος· πάντες

"From the instructor who is not satisfactory to his pupils." Xenophon means that no disciple is really benefited by a master in any point with regard to which the disciple has no thorough admiration for him. Critias and Alcibiades did not admire the moral character of Socrates, and so they did not improve themselves, in order to bring themselves up to its level. The participle and article is negatived by *μή*, because it is virtually a hypothetical negative, "all who may be found on examination." Here for instance the words are equivalent to *ἐάν τις μὴ ἀρέσκη*.

³² οὐκ ἀρέσκοντος. The οὐκ negatives ὠμιλησάτην; "entered into his society, not because he pleased them, but," &c., where ἀρέσκοντος and ὠρμηκότε correspond in different cases, on a principle explained before. The

imperfect ὠμιλείτην is used no doubt to suit the notion of time conveyed by *ὁ χρόνος*.

³³ φάναι. This and the subsequent infinitives of course depend on λέγεται.

³⁴ Δίδαξον δὴ. Comparing II. iii. 11, and III. vi. 5 (for I see no difference in the three passages, although I think Kühner does), δὴ with the imperative is used when, some admission or assertion being made, an immediate application is requested. "Certainly I can tell you, said Pericles. Well then, at once—to carry this out—tell me." It seems to concentrate a somewhat general remark to an immediate focus, as it were. As δὴ is connected with ἤδη and δέ, this is in accordance with the natural sense of the word. Cf. Soph. Philoct. 1469, Χωρῶμεν δὴ πάντες ἀολλεῖς.

γὰρ οὗτοι³⁶ νόμοι εἰσίν, οὓς τὸ πλήθος συνελθὼν³⁷ καὶ δοκιμάσαν ἔγραψε, φράζον, ἃ τε δεῖ ποιεῖν, καὶ ἃ μὴ. Πότερον δὲ τὰγαθὰ νομίσαν³⁷ δεῖν πριεῖν, ἢ τὰ κακά; Τὰγαθὰ, νῆ Δία, φάναι, ὧ μειράκιον, τὰ δὲ κακὰ οὐ.
43. Ἐὰν δὲ μὴ τὸ πλήθος, ἀλλ', ὥσπερ ὅπου ὀλιγαρχία ἐστίν, ὀλίγοι συνελθόντες γράψωσιν, ὅ,τι χρὴ ποιεῖν, ταῦτα τί ἐστι; Πάντα, φάναι, ὅσα ἂν τὸ κρατοῦν τῆς πόλεως βουλευσάμενον, ἃ χρὴ ποιεῖν, γράψῃ, νόμος καλεῖται. Καὶ ἂν τύραννος οὖν κρατῶν τῆς πόλεως γράψῃ τοῖς πολίταις ἃ χρὴ ποιεῖν, καὶ ταῦτα νόμος ἐστί; Καὶ ὅσα τύραννος ἄρχων, φάναι, γράφει, καὶ ταῦτα νόμος καλεῖται. 44. Βία δέ, φάναι, καὶ ἀνομία τί ἐστίν, ὧ Περικλεις; ἄρ' οὐχ ὅταν ὁ κρείττων τὸν ἥττω μὴ πείσας³⁸, ἀλλὰ βιασάμενος ἀναγκάσῃ ποιεῖν ὅ,τι ἂν αὐτῷ δοκῇ; Ἐμοιγε δοκεῖ, φάναι τὸν Περικλέα. Καὶ ὅσα ἄρα τύραννος μὴ πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν γράφων, ἀνομία ἐστί; Δοκεῖ μοι, φάναι τὸν Περικλέα· ἀνατίθεμαι γὰρ³⁹ τὸ ὅσα τύραννος

³⁶ πάντες γὰρ οὗτοι. As there is no article, νόμοι is to be separated from οὗτοι, and is the predicate, "All these are laws." The gender of πάντες οὗτοι is fixed by that of νόμοι. Sometimes however this attraction does not take place, and the subject is in the neuter. Kühner quotes Anab. I. iii. 18, ἔγωγε φημι ταῦτα μὲν φλυαρίας εἶναι. See also just above, τί ἐστι νόμος.

³⁷ συνελθόν. For the difference of tense here and in φράζον, see a previous note (I. ii. 32).

³⁷ νομίσαν. With the participle is to be repeated ἔγραψε, from the previous sentence. Cf. Plato, Gorg. 451 D, εἴποιμ' ἂν ὅτι περὶ τὴν τῶν ἄστρον φορὰν—ὁρθῶς γε λέγων σύ (i. e. εἴποις ἔν).

³⁸ μὴ πείσας. The negative is μὴ because it is a hypothetical one, and indefinite, "whatever a tyrant compels the citizens to do, without first persuading them." If some definite act were alluded to, some matter of fact, οὐ πείσας would be used, ὅσα being of course then replaced by some other word.

³⁹ ἀνατίθεμαι γὰρ. The metaphor is taken probably from some game like draughts, where a player withdraws his move and makes a different one. Cf. Plato, Hipparch. 229 E, ἀλλὰ μὴν καὶ ὥσπερ πεττεῶν ἐθέλω σοι ἐν τοῖς λόγοις ἀναθέσθαι ὅτι βούλει τῶν εἰρημένων. The construction is either ἀνατίθεμαι τὸ εἶναι ταῦτα νόμον ὅσα κ.τ.λ., the usual case of the article with the infinitive,

μὴ πείσας γράφει νόμον εἶναι. 45. "Ὅσα δὲ οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν⁴⁰, ἢ μὴ φῶμεν εἶναι; Πάντα μοι δοκεῖ, φάναι τὸν Περικλέα, ὅσα τις μὴ πείσας ἀναγκάζει τινὰ ποιεῖν, εἴτε γράφων εἴτε μὴ, βία μᾶλλον ἢ νόμος εἶναι. Καὶ ὅσα ἄρα τὸ πᾶν πλήθος κρατοῦν τῶν τὰ χρήματα ἐχόντων γράφει μὴ πείσαν, βία μᾶλλον ἢ νόμος ἂν εἴη; 46. Μάλᾳ τοι, φάναι τὸν Περικλέα, ὦ Ἀλκιβιάδῃ· καὶ ἡμεῖς, τηλικούτοι ὄντες⁴¹, δεινοὶ τὰ τοιαῦτα ἡμεν· τοιαῦτα γὰρ καὶ ἐμελετώμεν καὶ ἐσοφίζομεθα, οἷά περ καὶ σὺ νῦν ἐμοὶ δοκεῖς μελετᾶν. Τὸν δὲ Ἀλκιβιάδην φάναι· Εἴθε σοι, ὦ Περικλείης, τότε συνεγενόμην, ὅτε δεινότατος σαυτοῦ⁴² ταῦτα ἦσθα. 47. Ἐπεὶ τοίνυν⁴³ τάχιστα τῶν πολιτευομένων

or τό is explained by ὅσα τύραννος κ.τ.λ. Cf. such expressions as τὸ ἄνθρωπος, the word "man."

⁴⁰ πότερον βίαν φῶμεν. See note on I. ii. 15. The negative is conveyed by μὴ, because it is not a direct one, only a supposed one, "are we to say No?" This is the reason why the imperative and infinitive require μὴ and not οὐ. They convey only a possible negative; for it is clear that the negative in "do not strike," is of a very different character from that in "he does not strike."

⁴¹ τηλικούτοι ὄντες. Τηλικούτος and τηλικόσδε, like "tantus" in Latin, is a neutral word, meaning simply, "of such an age." The context decides whether it means old or young. Cf. Soph. Antig. 722, οἱ τηλικοῖδε καὶ διδαξόμεσθα δὴ, φρονεῖν πρὸς ἀνδρὸς τηλικούδε τὴν φύσιν, where the word first really means "at our advanced life," and next, "at

your early age." Below, καὶ σὺ is, "you as well as we."

⁴² δεινότατος σαυτοῦ. "At the cleverest point of your own powers," "at your best." Cf. Herod. v. 28, ἡ Μίλητος αὐτῇ ἑαυτῆς μάλιστα τότε ἀκμάσασα. The accusative ταῦτα after δεινότατος is to be explained from what is apparently the original notion inherent in the accusative case, viz. that of "extension over." It therefore naturally is the case for the locality of any quality in such phrases as ἐμπεῖρος τὰ πολεμικά. This is also the reason why a transitive verb takes this case, to express the locality over which the action of the verb extends.

⁴³ Ἐπεὶ τοίνυν. Τοίνυν seems to have its usual inferential meaning here. The remarks of Alcibiades were equivalent to an assertion that he aimed at political life, from his avowed wish that he could have attended Peri-

ὑπέλαβον κρείττονες εἶναι, Σωκράτει μὲν οὐκέτι προσ-
 ἦσαν· οὔτε γὰρ⁴⁴ αὐτοῖς ἄλλως ἤρεσκεν, εἴ τε προσ-
 ἔλθοιεν, ὑπὲρ ὧν ἡμάρτανον ἐλεγχόμενοι ἤχθοντο· τὰ
 δὲ τῆς πόλεως ἔπραττον, ὧνπερ ἔνεκεν καὶ Σωκράτει⁴⁵
 προσῆλθον. 48. Ἀλλὰ Κρίτων τε Σωκράτους ἦν ὁμι-
 λητῆς καὶ Χαιρεφῶν, καὶ Χαιρεκράτης, καὶ Ἑρμο-
 κράτης, καὶ Σιμμίας, καὶ Κέβης, καὶ Φαιδῶνδης, καὶ
 ἄλλοι, οἳ ἐκεῖνῳ συνῆσαν, οὐχ ἵνα δημηγορικοὶ ἢ δικα-
 νικοὶ γένοιτο, ἀλλ' ἵνα, καλοὶ τε καγαθοὶ γενόμενοι,
 καὶ οἰκῶ καὶ οἰκέταις καὶ οἰκείοις⁴⁶ καὶ φίλοις καὶ πόλει
 καὶ πολίταις δύναιτο καλῶς χρῆσθαι· καὶ τούτων
 οὐδεὶς, οὔτε νεώτερος οὔτε πρεσβύτερος ὢν, οὔτ' ἐποίησε
 κακὸν οὐδέν, οὔτ' αἰτίαν ἔσχεν.

49. Ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς
 πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς
 συνόντας αὐτῷ⁴⁷ σοφωτέρους ποιεῖν τῶν πατέρων,
 φάσκων δὲ κατὰ νόμον ἐξεῖναι παρανομίας ἐλόντι καὶ
 τὸν πατέρα⁴⁸ δῆσαι, τεκμηρίῳ τούτῳ⁴⁹ χρώμενος, ὥς

cles; "as soon consequently as he could," he turned his steps in that direction, leaving Socrates.

⁴⁴ οὔτε γὰρ. The combination of a negative and positive clause (οὔτε ἤρεσκεν, εἴ τε προσ῔λθοιεν) is common. Cf. III. iv. 1, οὔτε ὀπλίτην στρατευσάμενον, ἐν τε τοῖς ἱππεύσιν οὐδὲν περίβλεπτον ποιήσαντα. Below, the construction is ἤχθοντο ἐλεγχόμενοι ὑπὲρ τούτων ἃ ἡμάρτανον. For ὑπὲρ in the sense of περί see a former note I. i. 17.

⁴⁵ καὶ Σωκράτει. For the meaning of καὶ the reader can refer to a note on I. ii. 31. If, instead of the relative (ὧνπερ), there were, as there might be, two co-ordinate clauses, οὐ μόνον δὲ τὰ τῆς πόλεως ἔπραττον ἀλλὰ καὶ Σω-

κράτει προσ῔λθον, the force of καὶ would be manifest. It almost seems as though the idea when conveyed by a relative sentence, still retained the καὶ, although it was no longer strictly right. In fact it is, as stated in the note referred to, a mechanical use of καὶ. Kühner remarks, I find, that after relatives "καὶ gradationem quandam significat," words from which I cannot draw any definite idea.

⁴⁶ οἰκέταις καὶ οἰκείοις. "Domestics and kinsmen."

⁴⁷ τοὺς συνόντας αὐτῷ. In what respect this differs from παρὰ τοῖς αὐτῷ συνοῦσι (I. ii. 51), I mean as regards the pronouns αὐτῷ and αὐτῷ, has been virtually already explained. Cf. I. ii. 3.

⁴⁸ ἐλόντι καὶ τὸν πατέρα.

τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νόμιμον εἶη δε-
 δέσθαι. 50. Σωκράτης δὲ τὸν μὲν ἀμαθίας ἔνεκα
 δεσμεύοντα δικαίως ἂν καὶ αὐτὸν ᾤετο δεδέσθαι⁵⁰ ὑπὸ
 τῶν ἐπισταμένων, ἃ μὴ αὐτὸς ἐπίσταται· καὶ τῶν τοι-
 ούτων ἔνεκα πολλάκις ἐσκόπει, τί διαφέρει μανίας
 ἀμαθία· καὶ τοὺς μὲν μαινομένους ᾤετο συμφερόντως
 ἂν δεδέσθαι καὶ αὐτοῖς καὶ τοῖς φίλοις, τοὺς δὲ μὴ
 ἐπισταμένους τὰ δέοντα δικαίως ἂν μανθάνειν παρὰ
 τῶν ἐπισταμένων. 51. Ἀλλὰ Σωκράτης γε, ἔφη ὁ
 κατήγορος, οὐ μόνον τοὺς πατέρας, ἀλλὰ καὶ τοὺς
 ἄλλους συγγενεῖς ἐποίει ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς
 ἑαυτῷ συνοῦσι, λέγων, ὥς οὔτε τοὺς κάμνοντας οὔτε
 τοὺς δικαζομένους οἱ συγγενεῖς ὠφελοῦσιν, ἀλλὰ τοὺς
 μὲν οἱ ἰατροί, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι. 52.
 Ἐφη δὲ καὶ περὶ τῶν φίλων αὐτὸν λέγειν, ὥς
 οὐδὲν ὄφελος⁵¹ εὖνους εἶναι, εἰ μὴ καὶ ὠφελεῖν δυνη-
 σονται· μόνους δὲ φάσκειν αὐτὸν ἀξίους εἶναι τιμῆς
 τοὺς εἰδότας τὰ δέοντα καὶ ἐρμηνεύσαι δυναμένους·
 ἀναπείθοντα οὖν τοὺς νέους αὐτόν, ὥς αὐτὸς εἶη σο-
 φώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφούς,
 οὕτω διατιθέναι τοὺς ἑαυτῷ συνόντας, ὥστε μηδαμοῦ
 παρ' αὐτοῖς⁵² τοὺς ἄλλους εἶναι πρὸς ἑαυτόν. 53. Ἐγώ

"After convicting him of lunacy, to put even one's father under confinement." The person in whose favour judgment was given was said αἰρεῖν δίκην, the person against whom, ὀφλεῖν δίκην. If the suit in lunacy were successful, the next heir was directed to take charge of the property, and the lunatic no doubt put under proper restraint (δῆσαι).

⁴⁹ τεκμηρίῳ τούτῳ. "This (fact) as a proof." See note on πάντες γὰρ οὗτοι, I. ii. 42. In the next clause εἶη is the optative of the *oratio obliqua*.

⁵⁰ καὶ αὐτὸν ᾤετο δεδέσθαι. "Himself as well to have been consigned to safe keeping" when his victim was, for this is the sense of the perfect tense here. Below also δεδέσθαι is used in the same way, "have been sent to prison when their madness began, and kept there."

⁵¹ ὥς οὐδὲν ὄφελος. Sc. ἐστιν αὐτοὺς εὖνους εἶναι.

⁵² μηδαμοῦ παρ' αὐτοῖς. "Were of no account with them in comparison with himself." For this sense of μηδαμοῦ or οὐδαμοῦ cf. Æschyl. Persæ 490, θεοὺς νομίζ-

ὁ αὐτὸν οἶδα μὲν⁵³ καὶ περὶ πατέρων τε καὶ τῶν ἄλλων συγγενῶν τε⁵⁴ καὶ περὶ φίλων ταῦτα λέγοντα· καὶ πρὸς τούτοις γε δὴ⁵⁵, ὅτι τῆς ψυχῆς ἐξελεύσεως, ἐν ᾗ μόνῃ γίγνεται φρόνησις, τὸ σῶμα τοῦ οἰκειοτάτου ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζουσιν.
54. Ἐλεγε δέ, ὅτι καὶ ζῶν ἕκαστος ἑαυτοῦ ὁ πάντων⁵⁶ μάλιστα φιλεῖ, τοῦ σώματος ὅτι ἂν ἀχρεῖον ᾖ καὶ

οὐδαμοῦ, and Plato, Gorg. 456 C, οὐδαμοῦ ἂν φανῆναι τὸν ἱατρόν. For πρὸς, "in comparison with," cf. Thucyd. vi. 86, δυνάμει μείζονι πρὸς τὴν τῶνδε ἰσχύν, and viii. 40, πάντα ὕστερα εἶναι πρὸς τὸ ναῦς τε ξυμπαροκομίσαι.

⁵³ οἶδα μὲν. This has nothing to correspond to it; but in § 55 the narrative, in a different form, refers back to this, for ταῦτ' οὖν ἔλεγεν οὐ διδάσκων replaces what would have been an exact apodosis, ταῦτα δὲ λέγων οὐκ ἐδίδασκεν.

⁵⁴ συγγενῶν τε. The second τέ is apparently useless, for there are three divisions of people mentioned, fathers, kinsmen, friends. But possibly the sense is rather, "fathers, and all others, including both kinsmen and the case of friends" (περὶ), so that there are at first two classes, fathers, and all the rest of the world, the last being subdivided into kinsmen and friends. Before the last, περὶ is repeated, perhaps by reason of the proximity of λέγοντα, although quite unnecessarily, as the sentence runs really, καὶ (περὶ) τῶν ἄλλων, συγγενῶν τε ὄντων καὶ φίλων. I see, since writing this note, that Kühner's idea is essentially the same; and he adds, which may be true, that φίλων being altogether different from

the other classes, Xenophon may have repeated the περὶ. As some corroboration of this, he refers to I. iii. 3, πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἑλλην διαίταν.

⁵⁵ καὶ πρὸς τούτοις γε δὴ. In Thucyd. iv. 92 there is πρὸς τε γὰρ τοὺς ἀστυγέιτονας πᾶσι τὸ ἀντιπάλον καθίσταται, καὶ πρὸς τούτους γε δὴ, οἱ καὶ κ.τ.λ., and the same particles occur in iv. 78. The sense is plain in these passages, "and against these, at all events, it is assuredly true." In fact, the particles introduce a kind of climax. They seem then used in enumerations where the last member is put emphatically with something of surprise. Weiske quotes an apt passage from Econ. v. 20, ὑπὲρ ἀγρῶν καὶ ξηρῶν καρπῶν καὶ βοῶν, καὶ ὑπὲρ πάντων γε δὴ τῶν κτημάτων. Translate, "aye, and more than this."

⁵⁶ ἑαυτοῦ ὁ πάντων. The construction is, ἕκαστος ἀραιρεῖ τε αὐτὸς καὶ ἄλλω παρέχει (ἀφαιρεῖν) ὅτι ἂν τοῦ σώματος, ὁ ἑαυτοῦ μάλιστα φιλεῖ, ἀχρεῖον ᾖ. The genitive ἑαυτοῦ depends on ὁ, "which of all himself he loves most." Cf. Thucyd. i. 84, ὁ μέμφονται μάλιστα ἡμῶν, where the order is ὁ ἡμῶν ("which portion of us, which point about us") κ.τ.λ.

ἀνωφελές, αὐτός τε ἀφαιρεῖ καὶ ἄλλω παρέχει αὐτοὶ
 τέ γε αὐτῶν ὄνυχας τε καὶ τρίχας καὶ τύλους ἀφαι-
 οῦσι, καὶ τοῖς ἰατροῖς παρέχουσι μετὰ πόνων τε καὶ
 ἀλγηδόνων καὶ ἀποτέμνειν καὶ ἀποκάειν, καὶ τούτων
 χάριν οἶονται δεῖν αὐτοῖς καὶ μισθὸν τίνειν καὶ τὸ
 σῖαλον ἐκ τοῦ στόματος ἀποπτύουσιν ὥς δύνανται πορ-
 ρωτάτω, διότι ὠφελεῖ μὲν οὐδὲν αὐτοὺς ἐνόν, βλάπτει
 δὲ πολὺ μᾶλλον. 55. Ταῦτ' οὖν ἔλεγεν οὐ τὸν μὲν
 πατέρα ζῶντα κατορύττειν διδάσκων, ἑαυτὸν δὲ κατα-
 τέμνειν, ἀλλ' ἐπιδεικνύων ὅτι τὸ ἄφρον ἄτιμόν ἐστι,
 παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ
 ὠφελιμώτατον, ὅπως, ἐάν τε ὑπὸ πατρός, ἐάν τε ὑπὸ
 ἀδελφοῦ, ἐάν τε ὑπὸ ἄλλου τινὸς βούληται⁵¹ τιμᾶσθαι,
 μὴ τῷ οἰκείῳ εἶναι πιστεύων ἀμελῇ, ἀλλὰ πειρᾶται,
 ὅφ' ὧν ἂν βούληται τιμᾶσθαι, τούτοις ὠφέλιμος εἶναι.

56. Ἐφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτῳ
 ποιητῶν ἐκλεγόμενον τὰ πονηρότατα καὶ τούτοις μαρ-
 τυρίοις χρώμενον διδάσκειν τοὺς συνόντας κακούργους
 τε εἶναι καὶ τυραννικούς· Ἡσιόδου μὲν τό⁵².

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος,

τοῦτο δὴ λέγειν αὐτόν, ὡς ὁ ποιητὴς κελεύει μηδενὸς
 ἔργου μήτε ἀδίκου μήτε αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ

⁵¹ βούληται. The subject here is *τις* or *ἕκαστος*, taken from the virtual object of *παρακάλει*. Below, in *τῷ οἰκείῳ εἶναι*, the nominative is right, because the subject of *ἀμελῇ* is in the nominative case; whereas above, in *τοῦ ὡς φρονιμώτατον εἶναι*, the subject of *ἐπιμελεῖσθαι* is itself in the accusative.

⁵² Ἡσιόδου μὲν τό. The article is prefixed to a quotation, in the sense of "the passage," "the phrase," &c. The corresponding words to this clause are

τὸ δὲ Ὀμήρου, further down. The remark of Hesiod was only this, that agricultural work was no disgrace (*οὐδὲν ὄνειδος*). The cavillers at Socrates accused him of saying that no kind of work (good or bad, as long as it is work) is a disgrace to a man. Ἔργον is especially used for agricultural works, or even tilled fields, cf. Callim. Lavacr. Pall. 62, *Βοιωτῶν ἔργα διερχομένα*, as such work in the primitive ages was the chief occupation.

ταῦτα ⁵⁹ ποιεῖν ἐπὶ τῷ κέρδει. 57. Σωκράτης δ' ἐπειδὴ ὁμολογήσαιτο ⁶⁰ τὸ μὲν ἐργάτην εἶναι ὠφέλιμόν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἀργὸν βλαβερὸν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν, τὸ δὲ ἀργεῖν κακόν, τοὺς μὲν ἀγαθὸν τι ποιοῦντας ἐργάζεσθαι τε ἔφη καὶ ἐργάτας ἀγαθοὺς εἶναι· τοὺς δὲ κυβεύοντας ἢ τι ἄλλο πονηρὸν καὶ ἐπιζήμιον ποιοῦντας ἀργοὺς ἀπεκάλει. Ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τό·

*Εργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.

58. Τὸ δὲ Ὀμήρου ἔφη ὁ κατήγορος πολλακίς αὐτὸν λέγειν, ὅτι Ὀδυσσεὺς ⁶¹

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
'δαιμόνι', οὗ σε ξοικε κακὸν ὥς δειδίσσεσθαι,
ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαούς·
ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μῦθῳ·
'δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,
οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ·

ταῦτα δὴ αὐτὸν ἐξηγεῖσθαι, ὡς ὁ ποιητῆς ἐπαινοίη παίεσθαι τοὺς δημότας καὶ πένητας ⁶². 59. Σωκράτης

⁵⁹ καὶ ταῦτα. Sc. τὰ ἔδικά τε καὶ αἰσχρὰ ἔργα. For the sense of ἐπὶ (with a view to), cf. Thucyd. vi. 28, ἐπὶ δῆμον καταλύσει ἢ περικοπὴ γένοιτο.

⁶⁰ ἐπειδὴ ὁμολογήσαιτο. This is the optative of indefinite frequency. Cf. Xen. Anab. I. v. 2, οἱ ὄντοι ἐπεὶ τις δῖωκοι, εἰστήκεσαν. If the indicative were used here, it would limit the remark to some one particular occasion. Cf. Thucyd. vi. 18, ἐπειδὴ γε καὶ ἔγνωσάμεν. Xenophon's de-

fence supposes the passage of Hesiod to be explained as follows: no real, genuine work (by which is understood work that does good) is a disgrace. But this is not what Hesiod meant.

⁶¹ Ὀδυσσεύς. See II. ii. 188. Ulysses was polite to the great men, and rude to the little; and the connexion of Socrates with Critias and Alcibiades strengthened the suspicion of his anti-democratical bias.

⁶² τοὺς δημότας καὶ πένητας.

δ' οὐ ταῦτ' ἔλεγε· καὶ γὰρ ἑαυτὸν οὕτω γ' ᾔετο δεῖν παῖεσθαι· ἀλλ' ἔφη δεῖν τοὺς μήτε λόγῳ μήτ' ἔργῳ ὠφελίμους ὄντας, μήτε στρατεύματι μήτε πόλει μήτε αὐτῷ τῷ δήμῳ, εἴ τι δέοι, βοηθεῖν ἱκανούς, ἄλλως τ' ἔαν⁶³ πρὸς τούτῳ καὶ θρασεῖς ὦσι, πάντα τρόπον κωλύεσθαι, κἂν πάντ' πλούσιοι τυγχάνωσιν ὄντες.)

60. Ἀλλὰ Σωκράτης γε τὰναντία τούτων φανερὸς ἦν καὶ δημοτικὸς καὶ φιλόανθρωπος ὢν· ἐκεῖνος γὰρ πολλοὺς ἐπιθυμητὰς⁶⁴ καὶ ἀστοὺς καὶ ξένους λαβὼν οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόνης ἐπῆρκει τῶν ἑαυτοῦ· ὧν τινεὶ μικρὰ μέρη παρ' ἐκείνου προίκα λαβόντες πολλοὺ τοῖς ἄλλοις ἐπώλουν, καὶ οὐκ ἦσαν, ὥσπερ ἐκεῖνος, δημοτικοί· τοῖς γὰρ μὴ ἔχουσι χρήματα διδόναι οὐκ ἤθελον διαλέγεσθαι. 61. Ἀλλὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους⁶⁵ κόσμον τῇ πόλει παρέιχε πολλῷ μᾶλλον ἢ Δίχας τῇ Λακεδαιμονίῳ, ὃς ὀνομαστὸς ἐπὶ τούτῳ γέγονε. Δίχας μὲν γὰρ ταῖς γυμνοπαιδίαις⁶⁶ τοὺς ἐπιδημοῦντας ἐν Λακεδαίμονι ξένους ἐδείπνιζε· Σωκράτης

For the single article, see note on I. i. 19. Also for the imperfect, *ἂν ᾔετο*, see note on I. i. 5.

⁶³ ἄλλως τ' ἔαν ὦσι. A commoner form is *ἄλλως τε καὶ ἔαν*, "and especially if." Here the sense is, "and otherwise than this, if they are besides rash as well." Cf. Thucyd. vi. 72, *οὐ μέντοι τοσοῦτόν γε λειψθῆναι ὅσον εἰκὸς εἶναι, ἄλλως τε τοῖς πρώτοις ἀνταγωνισαμένοις*. Of course here the hypothetical clause *ἔαν θρασεῖς ὦσι* replaces an adjectival one, *τοὺς μὴ ἱκανούς*.

⁶⁴ ἐπιθυμητὰς. "Desirous (of his company)." Cf. I. ii. 5, *τοὺς ἑαυτοῦ ἐπιθυμοῦντας*. Below, *τῶν ἑαυτοῦ* is a partitive genitive, "he aided all liberally with por-

tions of what belonged to himself." The construction is like that of *μεταδίδωμι*. Cf. Herod. i. 143, *μεταδοῦναι αὐτοῦ μηδαμοῖσι ἄλλοισι*.

⁶⁵ πρὸς τοὺς ἄλλους ἀνθρώπους. "Extending even to the rest of the world." *Eis* is also used in this way. Cf. Plato, *Symp.* 179 B, *"Ἀλκηστis ἱκανὴν παρέχεται μαρτυρίαν εἰς τοὺς Ἕλληνας*.

⁶⁶ ταῖς γυμνοπαιδίαις. A festival at Sparta when boys danced round the statues of Latona, Artemis, and Apollo, in memory of the heroes who fell in the combat at Thyrea, when Othryades gained the victory for his countrymen.

δὲ διὰ παντὸς τοῦ βίου τὰ ἑαυτοῦ δαπανῶν τὰ μέγιστα ⁶⁷ πάντας τοὺς βουλομένους ὠφέλει· βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν.

62. Ἐμοὶ μὲν δὴ ⁶⁸ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου. Καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἂν τις τοῦθ' εὖροι. Κατὰ γὰρ τοὺς νόμους, εἴαν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν ἢ βαλαντιοτομῶν ἢ τοιχωρυχῶν ἢ ἀνδραποδιζόμενος ἢ ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἡ ζημία· ὢν ἐκεῖνος πάντων ἀνθρώπων πλείστον ἀπείχεν.

63. Ἀλλὰ μὴν τῇ πόλει γε ⁶⁹ οὔτε πολέμου κακῶς συμβάντος, οὔτε στάσεως οὔτε προδοσίας, οὔτε ἄλλου κακοῦ οὔδενος πώποτε αἴτιος ἐγένετο. Οὐδὲ μὴν ⁷⁰ ἰδίᾳ γε οὔδενά πώποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν, οὔτε κακοῖς περιέβαλεν· ἀλλ' οὐδ' αἰτίαν τῶν εἰρημένων οὔδενος πώποτ' ἔσχε. 64. Πῶς οὖν ἐνοχὸς ἂν εἴη τῇ γραφῇ; ὃς ἀντὶ μὲν τοῦ ⁷¹ μὴ νομίζειν θεοὺς, ὡς ἐν τῇ γραφῇ γέγραπτο, φανερὸς ἦν θεραπεύων τοὺς θεοὺς

⁶⁷ τὰ μέγιστα. This is really a cognate accusative after ὠφέλει, being equivalent to ὠφέλει πάντας τοὺς βουλομένους τὰ μέγιστα ὠφελήματα. Below ποιῶν seems less natural than ποιήσας. The sense however must be, that Socrates dismissed his associates in the midst of attempts to improve them.

⁶⁸ Ἐμοὶ μὲν δὴ. These words seem to have no clause with δέ or an equivalent answering to them. The antithesis suggested by the sentence is τοῖς δὲ ἄλλοις ἄλλως ἂν δοκοίη.

⁶⁹ Ἀλλὰ μὴν τῇ πόλει γε. "But most assuredly (as an undoubted fact) to the city at all events," as contrasted with ἰδίᾳ below; where ἰδίᾳ itself is again contrasted with πόλει, very much on the same

principle as the double καί in such cases as εἴ τις καὶ ἄλλος, καὶ οὗτος.

⁷⁰ Οὐδὲ μὴν. The distinction between οὐδέ and οὔτε is clearly seen here. Οὐδέ connects one sentence with a preceding one; οὔτε . . . οὔτε are used when "neither . . . nor" is required. When οὐδέ qualifies a single word, it means "not even."

⁷¹ ὃς ἀντὶ μὲν τοῦ κ.τ.λ. For the use of ὃς or ὃστις, emphatically "a man who," cf. Soph. Ajax 457, καὶ νῦν τί χρὴ δρᾶν, ὃστις ἐμφανῶς θεοῖς ἐχθαίρομαι. With respect to γέγραπτο and the omitted augment, Kühner observes that this occurs sometimes when a long vowel precedes (as here, γραφῇ).

μαλιστα τῶν ἄλλων ἀνθρώπων ἀντὶ δὲ τοῦ διαφθεῖρειν τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν ἡτιάτο, φανερὸς ἦν τῶν συνόντων⁷² τοὺς πόνηράς ἐπιθυμίας ἔχοντας τούτων μὲν παύων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπεστάτης ἀρετῆς, ἣ πόλεις τε καὶ οἰκοὶ εὖ οἰκοῦσι, προτρέπων ἐπιθυμεῖν ταῦτα δὲ πράττων πῶς οὐ μεγάλῃς ἄξιός ἦν τιμῇς τῇ πόλει;

CHAPTER III.

1. Ὡς δὲ δὴ καὶ ὠφελεῖν⁷³ ἐδόκει μοι τοὺς ξυνόντας τὰ μὲν ἔργῳ δεικνύνων ἑαυτὸν οἷος ἦν, τὰ δὲ καὶ διαλεγόμενος, τούτων δὴ γράψω ὅποσα ἂν διαμνημονεύσω. Τὰ μὲν τοίνυν⁷⁴ πρὸς τοὺς θεοὺς φανερὸς ἦν καὶ ποιῶν καὶ λέγων ἡπερ ἡ Πυθία ὑποκρίνεται τοῖς ἐρωτῶσι, πῶς δεῖ ποιεῖν ἢ περὶ θυσίας ἢ περὶ προγόνων θεραπειάς ἢ περὶ ἄλλου τινὸς τῶν τοιούτων ἢ τε γὰρ Πυθία νόμφ πόλεως ἀναιρεῖ ποιούντας⁷⁵ εὐσεβῶς ἂν ποιεῖν, Σωκράτης τε οὕτως καὶ αὐτὸς ἐποίει καὶ τοῖς ἄλλοις παρῆνει, τοὺς δὲ ἄλλως πως ποιούντας περιέργους καὶ ματαίους ἐνόμιζεν εἶναι. 2. Καὶ εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάγαθὰ διδόναι, ὥς τοὺς θεοὺς

⁷² τῶν συνόντων. This depends on the τοὺς πονηράς ἐπιθυμίας ἔχοντας, "those of his associates who," &c. In this and similar cases with relatives, the genitive stands first generally. Cf. Thucyd. iii. 39, τῶν δὲ πόλεων αἷς ἂν μάλιστα εὐπραξία ἔλθῃ, and iv. 80, αὐτῶν ὅσοι ἀξιοῦσιν κ.τ.λ.

⁷³ καὶ ὠφελεῖν. Socrates not only did not corrupt his associates (τοὺς νέους διαφθεῖρων, I. i. 1), he actually did the reverse, for he improved them.

⁷⁴ Τὰ μὲν τοίνυν. To this is

opposed διαίτη δέ in § 5. Below, for ὑποκρίνεσθαι cf. Herod. i. 78, ἡ Πυθία ὑπεκρίνατο τοῖσι Λυδοῖσι. The same word is found in Thucyd. vii. 44, but there ἀποκρίνεσθαι is a various reading, and is a far commoner word.

⁷⁵ ποιούντας. Not "those who act," for the article would be used, but the people already mentioned are referred to; "if they act, they would do," &c. Below, after παρῆνει, add οὕτως ποιεῖν.

κάλλιστα εἰδοτας¹⁶, ὅποια ἀγαθὰ ἐστὶ τοὺς δ' εὐχο-
 μένους χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι τῶν
 τοιούτων οὐδὲν διάφορον ἐνόμιζεν εὔχεσθαι, ἢ εἰ κύ-
 βειαν ἢ μάχην ἢ ἄλλο τι εὐχοίντο τῶν φανερώς ἀδήλων
 ὅπως ἀποβήσοιτο. 3. Θυσίας δὲ θύων μικρὰς ἀπὸ
 μικρῶν οὐδὲν ἡγείτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ
 μεγάλων πολλὰ καὶ μεγάλα θυόντων· οὔτε γὰρ τοῖς
 θεοῖς ἔφη καλῶς ἔχειν¹⁷, εἰ ταῖς μεγάλαις θυσίαις
 μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον· πολλάκις γὰρ ἂν
 αὐτοῖς τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢ τὰ παρὰ τῶν
 χρηστῶν εἶναι κεχαρισμένα· οὔτ' ἂν τοῖς ἀνθρώποις
 ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢν
 κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν· ἄλλ'
 ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς
 μάλιστα χαίρειν. Ἐπαινέτης δ' ἦν καὶ τοῦ ἔπους
 τούτου·

Κὰδ δύναμιν¹⁸ δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσι·

καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην
 δίαιταν καλὴν ἔφη παραίνεσιν εἶναι τὴν Κὰδ δύναμιν¹⁹

¹⁶ ὡς εἰδότας. Cf. I. ii. 20, ὡς
 τὴν μὲν τῶν χρηστῶν κ.τ.λ. For
 the general sentiment compare
 Juv. x. 347, "Permittes ipsis ex-
 pendere numinibus, quid Conve-
 niat nobis, rebusque sit utile
 nostris. Nam pro jucundis aptis-
 sima quæque dabunt Di, Carior
 est illis homo quam sibi." Also
 Plato, Alcib. ii. 148 C, οἱ Λακε-
 δαιμόνιοι ἐκάστοτε εὐχὴν εὐχον-
 ται, τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς τοὺς
 θεοὺς δίδοναι κελεύοντες, and that
 dialogue generally.

¹⁷ ἔφη καλῶς ἔχειν. There is no
 ἂν required with ἔχειν, because
 καλὸν ἦν and the like phrases are
 used without ἂν, just as the
 Latins said "longum erat." This

sentence can be put into English
 with a similar idiom, "if they
 really rejoiced . . . it was a bad
 thing for them." In fact, as
 Kühner remarks, the ἂν might
 have been omitted below in ἄξιον
 ἂν εἶναι for the same reason.

¹⁸ Κὰδ δύναμιν. Hesiod, Oper.
 et Dies 336. For the repetition
 of πρὸς with τὴν ἄλλην, see note
 on περὶ φίλων, I. ii. 53. Here
 φίλους and ξένους are put to-
 gether as forming one idea opposed
 to τὴν ἄλλην δίαιταν.

¹⁹ τὴν Κὰδ δύναμιν. That is,
 τὴν παραίνεσιν Κὰδ δύναμιν ἔρδειν
 εἶναι καλὴν παραίνεσιν. It might
 have been also expressed by τέ.

ἔρδειν. 4. Εἰ δέ τι δόξειεν⁸⁰ αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, ἦττον ἂν ἐπέισθη παρὰ τὰ σημαίνόμενα ποιῆσαι, ἢ εἴ τις αὐτὸν ἔπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων δὲ μωρίαν κατηγορεῖ, οἷτινες παρὰ τὰ παρὰ τῶν θεῶν σημαίνόμενα ποιούσι τι φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις⁸¹ ἀδοξίαν. Αὐτὸς δὲ πάντα τὰνθρώπινα ὑπερεώρα πρὸς τὴν παρὰ τῶν θεῶν ζυμβουλίαν.

5. Διαιτή δὲ τὴν τε ψυχὴν ἐπαίδευσεν καὶ τὸ σῶμα, ἢ χρώμενος ἂν τις, εἰ μὴ τι δαιμόνιον εἴη, θαρραλέως καὶ ἀσφαλῶς διάγοι καὶ οὐκ ἂν ἀπορήσειε τοσαύτης δαπάνης. Οὕτω γὰρ εὐτελής ἦν, ὥστ' οὐκ οἶδ', εἴ τις οὕτως ἂν ὀλίγα ἐργάζοιτο, ὥστε μὴ λαμβάνειν⁸² τὰ Σωκράτει ἀρκούντα· σίτῳ μὲν γὰρ τοσούτῳ ἐχρήτο, ὅσον ἡδέως ἤσθιε· καὶ ἐπὶ τοῦτο οὕτω παρεσκευασμένος ἦεν, ὥστε τὴν ἐπιθυμίαν τοῦ σίτου ὄψον αὐτῷ εἶναι.

⁸⁰ Εἰ δέ τι δόξειεν. This optative is not to be confounded with the pure hypothetical optative in such cases as εἰ ἔχοι διδοίη ἂν, for ἐπέισθη ἂν would not be a natural sequence. But it is really equivalent to an optative of indefinite frequency, like ἐπειδὴ ὁμολογῆσαιτο in I. ii. 57. Below, ἐπειθεν is "tried to persuade him."

⁸¹ παρὰ τοῖς ἀνθρώποις. The meaning of παρὰ is distinct from that of the same preposition in the line before. It is here, "the disrepute existing amongst men;" the other, "the indications sent from the gods." Below, for the comparative force of πρὸς, see I. ii. 52 (εἶναι πρὸς ἑαυτόν).

⁸² ὥστε μὴ λαμβάνειν. The difference between ὥστε οὐκ and ὥστε μὴ is here clearly marked. The former is naturally found when an indicative follows, for

the negative result is then asserted to have followed as a matter of fact. With ὥστε μὴ and an infinitive the result is not asserted to have followed; there is only stated a capability of its following from the premises. Socrates was frugal; there was a positive consequence of this, viz. ignorance on Xenophon's part of the possibility of any man not having at least thus much; this is ὥστε οὐκ οἶδα. A man could hardly be conceived working little enough not to receive, if he did work, thus much: this is ὥστε μὴ λαμβάνειν. It is to be observed that ὥστε with an infinitive does not preclude the actual occurrence of the event; but it does not distinctly assert its occurrence, only its possible occurrence.

ποτόν δὲ πᾶν ἡδὺ ἦν αὐτῷ διὰ τὸ μὴ πίνειν, εἰ μὴ διψῶη. 6. Εἰ δέ ποτε κληθεὶς ἐβελήσειεν ἐπὶ δεῖπνον ἔλθειν, ὃ τοῖς πλείστοις ἐργωδέστατόν ἐστιν, ὥστε φυλάσασθαι τὸ ὑπὲρ τὸν καιρὸν ἐμπίπλασθαι, τοῦτο ῥαδίως πάνυ ἐφυλάττετο· τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συνεβούλευε φυλάττεσθαι τὰ πείθοντα μὴ πεινῶντας ἐσθίειν μηδὲ διψῶντας πίνειν καὶ γὰρ τὰ λυμαινόμενα γαστέρας καὶ κεφαλὰς καὶ ψυχὰς ταύτ' ἔφη εἶναι. 7. Οἶεσθαι δ' ἔφη ἐπισκώπτων καὶ τὴν Κίρκην ὡς ποιεῖν τοιούτοις πολλοῖς δειπνίζουσιν τὸν δὲ Ὀδυσσεά Ἑρμοῦ τε ὑποθημοσύνη καὶ αὐτὸν ἐγκρατῇ ὄντα⁸³, καὶ ἀποσχόμενον τὸ ὑπὲρ τὸν καιρὸν τῶν τοιούτων ἄπτεσθαι, διὰ ταῦτα οὐδὲ γενέσθαι ἕν⁸⁴.]

8. Τοιαῦτα μὲν περὶ τούτων ἔπαιζεν ἅμα σπουδάζων ἀφροδισίων δὲ παρῆναι τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι οὐ γὰρ ἔφη ῥάδιον εἶναι τῶν τοιούτων ἀπτόμενον σωφρονεῖν. Ἀλλὰ καὶ Κριτόβουλόν⁸⁵ ποτε τὸν Κρίτωνος πυθόμενος ὅτι ἐφίλησε τὸν Ἀλκιβιάδου υἱὸν καλὸν ὄντα, παρόντος τοῦ Κριτοβούλου, ἤρετο Ξενοφῶντα· 9. Εἰπέ μοι, ἔφη, ὦ Ξενοφῶν, οὐ σὺ Κριτόβουλον ἐνόμιζες εἶναι τῶν σωφρονικῶν⁸⁶ ἀνθρώπων μᾶλλον ἢ τῶν θρασύων, καὶ τῶν προνοητικῶν μᾶλλον ἢ τῶν ἀνοήτων τε καὶ ῥιψοκινδύνων; Πάνυ μὲν οὖν, ἔφη ὁ

⁸³ αὐτὸν ἐγκρατῇ ὄντα. This participial clause corresponds to the dative ὑποθημοσύνη, by a variation of expression very common. For the construction below, ἀποσχόμενον τὸ ὑπὲρ κ.τ.λ., instead of the genitive, cf. Plato, Repub. 354 B, οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τοῦτο ἔλθειν. Thucyd. v. 25 has ἀπέσχοντο μὴ στρατεῦσαι.

⁸⁴ οὐδὲ γενέσθαι ἕν. "Did not so much as ever become a pig." The companions of Ulysses *did* become swine, although after-

wards restored to their human shape: Ulysses escaped altogether. Below, τῶν καλῶν ἀφροδισίων is "beautiful objects of affection."

⁸⁵ Κριτόβουλον. The idiom of our language would naturally lead us to make this the subject of the secondary clause. The Greek idiom makes it the object of πυθόμενος in the primary one.

⁸⁶ τῶν σωφρονικῶν. "One of the," &c. Cf. Plato, Gorg. 458 A, ἐγὼ δὲ τίνων εἰμί; τῶν ἡδέως μὲν ἀν' ἐλεγχθέντων.

Ξενοφῶν. Νῦν τοίνυν νόμιζε αὐτὸν θερμουργότατον εἶναι καὶ λεωργότατον οὗτος κἂν⁸⁷ εἰς μαχαίρας κυβιστήσῃ, κἂν εἰς πῦρ ἄλοιτο. 10. Καὶ τί δὴ⁸⁸, ἔφη ὁ Ξενοφῶν, ἰδὼν ποιῶντα, τοιαῦτα κατέγνωκας αὐτοῦ; Οὐ γὰρ οὗτος, ἔφη, ἐτόλμησε τὸν Ἀλκιβιάδου υἱὸν φιλήσαι, ὄντα εὐπροσωπότατον καὶ ὠραιότατον; Ἀλλ' εἰ μέντοι⁸⁹, ἔφη ὁ Ξενοφῶν, τοιοῦτόν ἐστι τὸ ῥίψοκίνδυνον ἔργον, κἂν ἐγὼ δοκῶ μοι τὸν κίνδυνον τοῦτον ὑπομεῖναι. 11. Ὡ τλήμων, ἔφη ὁ Σωκράτης, καὶ τι ἂν οἶε παθεῖν καλὸν φιλήσας; ἄρ' οὐκ ἂν⁹⁰ αὐτίκα μάλα δούλος μὲν εἶναι ἀντ' ἐλευθέρου; πολλὰ δὲ δαπανᾶν εἰς βλαβεράς ἡδονάς; πολλήν δὲ ἀσχολίαν ἔχειν τοῦ ἐπιμεληθῆναί τινος καλοῦ ἀγαθοῦ; σπουδάζειν δ' ἀναγκασθῆναι ἐφ' οἷς οὐδ' ἂν μαινόμενος σπου-

⁸⁷ οὗτος κἂν. There seems to be no connecting particle here, because οὗτος is emphatic. Cf. Plato, *Repub.* 340 B, τὸ τοῦ κρείττονος ξυμφέρον ἔλεγεν ὁ ἡγείτο ὁ κρείττων αὐτῷ ξυμφέρειν τοῦτο ποιητέον εἶναι, where Stallbaum says, "cum majore vocis intentione pronuntiandum est."

⁸⁸ Καὶ τί δὴ. The force of καὶ is to be noticed. It is used in this position with interrogatives when something of surprise or indignation is conveyed. Cf. *III. ix.* 12, καὶ πῶς ἂν, ἔφη, ἐξείη μὴ πείθεσθαι ἐπικειμένης γε ζημίας. It is very common in the tragic writers. On the other hand, πῶς καὶ only asks for further information, without any of the sentiment expressed in καὶ πῶς. Here the order is, καὶ ἰδὼν (αὐτὸν) ποιῶντα τί κατέγνωκας αὐτοῦ. For this use of τίς, whereby the question is reserved to some distance in the sentence, cf. *II. ii.* 1, καταμεμάθηκας οὖν τοὺς τίς ποιοῦν-

τας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; Translate, "What have you known him do, that you think so poorly of him?"

⁸⁹ Ἀλλ' εἰ μέντοι. Cf. *II. i.* 12, where the particles seem clearly to mean, "but if in good truth." Cf. Plato, *Phædo* 68 B, οὐ πολλὰ ἂν ἀλογία εἴη; πολλὰ μέντοι νῆ Δία. This is in accordance with its derivation, "for one thing (μέν), this" (τῷ).

⁹⁰ ἄρ' οὐκ ἂν. That is, οὐκ οἶε εἶναι ἂν κ.τ.λ. Below, ἀσχολίαν πολλήν ἔχειν means, "to have no time for." The genitive seems to be one of general relationship, so that the real force of the sentence is, "to have entire want of leisure in the matter of paying attention to." It seems like a construction in *Thucyd.* vii. 21, ξυνέπειθεν τοῦ μὴ ἀθυμεῖν, "persuaded them in the matter of not being despondent." Ἀσχολία ποιεῖν, τοῦ ποιεῖν, τῷ ποιεῖν, εἰς τὸ μὴ ποιεῖν, are all found.

δάσειεν ; 12. Ὡς Ἡράκλεις, ἔφη ὁ Ξενοφῶν, ὡς δεινὴν τινα λέγεις δύναμιν τοῦ φιλήματος εἶναι. Καὶ τοῦτο, ἔφη ὁ Σωκράτης, θαυμάζεις ; οὐκ οἶσθα, ἔφη, τὰ φαλάγγια, οὐδ' ἡμιωβολιαῖα τὸ μέγεθος ὄντα, προσσφάμενα μόνον τῷ στόματι ταῖς τε ὀδύναϊς ἐπιτρίβει τοὺς ἀνθρώπους, καὶ τοῦ φρονεῖν⁹¹ ἐξίστησιν ; Ναὶ μὰ Δί', ἔφη ὁ Ξενοφῶν ἐνέησι γάρ τι τὰ φαλάγγια κατὰ τὸ δῆγμα. 13. Ὡς μωρέ, ἔφη ὁ Σωκράτης, τοὺς δὲ καλοὺς⁹² οὐκ οἶει φιλοῦντας ἐνιέναι τι, ὅτι σὺ οὐχ ὀρᾷς ; οὐκ οἶσθ', ὅτι τοῦτο τὸ θηρίον, ὃ καλοῦσι καλὸν καὶ ὠραῖον, τοσοῦτ' δεινότερόν ἐστι τῶν φαλαγγίων, ὅσφ'⁹³ ἐκείνα μὲν⁹⁴ ἀψάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον, ἐὰν δέ τις αὐτὸ θεᾷται, ἐνέησί τι καὶ πάνυ πρόσσθεν τοιοῦτον, ὥστε μαίνεσθαι ποιεῖν ; ἴσως δὲ καὶ οἱ Ἑρωτες τοξόται διὰ τοῦτο καλοῦνται, ὅτι καὶ πρόσσθεν οἱ καλοὶ τιτρώσκουσιν. Ἀλλὰ συμβουλευώ σοι, ὦ Ξενοφῶν, ὁπότεν ἴδῃς τινὰ καλόν, φεύγειν προτροπάδην σοὶ δέ, ὦ Κριτόβουλε, συμβουλευώ ἀπειναντίσαι· μόλις γάρ

⁹¹ καὶ τοῦ φρονεῖν. Cf. II. i. 4, ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι.

⁹² τοὺς δὲ καλοὺς. A clause must be supplied to account for the δέ, such as τὰ μὲν φαλάγγια οἶει ἐνιέναι τι, τοὺς δὲ καλοὺς κ.τ.λ.

⁹³ τοσοῦτ' . . . ὅσφ. The real proportion to be expressed would properly be conveyed by a comparative in both clauses. "This creature is cleverer than spiders, in whatever proportion it is harder to produce their effect without touching, than whilst touching." But here the second part of the enunciation contains only a statement of the different conditions under which the same result follows. Kühner quotes a similar

passage from Plato, Euthyph. 11 D, κινδυνεύω δεινότερος γεγόνειν ὅσφ' ὁ μὲν τὰ αὐτοῦ μόνα ἐποίει οὐ μένοντα, ἐγὼ δὲ καὶ τὰ ἀλλότρια.

⁹⁴ ἐκείνα μὲν. It will be noticed that ἐκεῖνος refers to the last mentioned (φαλάγγια) instead of the more remote. But οὗτος is required for the immediate subject of the sentence (τοῦτο τὸ θηρίον) for the sake of emphasis. See IV. iii. 10. The difference of tense in ἀψάμενα and ἀπτόμενον is natural enough: they produce their effect after touching; this, without even attempting to touch at all, but if a person only so much as looks at it. Throughout the remainder of the sentence καὶ means "even."

ἂν ἴσως ἐν τοσούτῳ χρόνῳ τὸ δῆγμα ὑγιῆς γένοιτο.

14. Οὕτω δὴ καὶ ἀφροδισιάζειν τοὺς μὴ ἀσφαλῶς ἔχοντας πρὸς ἀφροδίσια ᾤετο χρήναι πρὸς τοιαῦτα, οἷα, μὴ πάνυ μὲν δεομένου⁹⁵ τοῦ σώματος, οὐκ ἂν προσδέξαιτο ἢ ψυχῇ, δεομένου δέ, οὐκ ἂν πράγματα παρέχοι. Αὐτὸς δὲ πρὸς ταῦτα φανερός ἦν οὕτω παρεσκευασμένος, ὥστε ῥᾶον ἀπέχεσθαι τῶν καλλίστων καὶ ὡραιότητων ἢ οἱ ἄλλοι τῶν αἰσχίστων καὶ ἁωροτάτων.

15. Περὶ μὲν δὴ βρώσεως καὶ πόσεως καὶ ἀφροδισίων οὕτω κατεσκευασμένος ἦν καὶ ᾤετο οὐδὲν ἂν ἦττον ἀρκούντως ἤδεσθαι τῶν πολλὰ ἐπὶ τούτοις πραγματευομένων, λυπεῖσθαι δὲ πολὺ ἔλαττον.

CHAPTER IV.

1. Εἰ δέ τινες Σωκράτην νομίζουσιν, ὡς ἔνιοι γράφουσιν τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι⁹⁶, προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγενῆσθαι, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἱκανόν· σκεψάμενοι μὴ μόνον⁹⁷ ἃ ἐκεῖνος κολαστηρίου ἕνεκα τοὺς πάντ' οἰομένους εἰδέναι ἐρωτῶν ἤλεγχεν, ἀλλὰ καὶ ἃ λέγων συνημέρευε τοῖς συνδιατρίβουσι, δοκιμαζόντων, εἰ ἱκανὸς ἦν βελτίους ποιεῖν τοὺς συνόντας. 2. Λέξω δὲ πρῶτον ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου

⁹⁵ μὴ πάνυ μὲν δεομένου. "Supposing the body not to be urgently in need of them." Below, in *περὶ μὲν δὴ βρώσεως*, the *μὲν* is answered by *δέ* in the next section, *εἰ δέ τινες*.

⁹⁶ τεκμαιρόμενοι. "Merely guessing," not forming any careful opinion on well-grounded evidence.

⁹⁷ μὴ μόνον κ.τ.λ. As the

sentence is an imperative one (*δοκιμαζόντων*) *μὴ* is required, not *οὐ*. Socrates cross-questioned all who put forward great pretensions of superior knowledge, with the view of exposing these pretensions and bringing all such pretenders to shame. This is the meaning of *κολαστηρίου ἕνεκα*.

διαλεγόμενου πρὸς Ἀριστόδημον⁹⁸ τὸν Μικρὸν ἐπι-
καλούμενον. Καταμαθὼν γὰρ αὐτὸν οὔτε θύοντα τοῖς
θεοῖς οὔτε μαντικῇ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων
ταῦτα καταγελῶντα· Εἰπέ μοι, ἔφη, ὦ Ἀριστόδημε,
ἔστιν οὔστινας⁹⁹ ἀνθρώπους τεθαύμακας ἐπὶ σοφία;
Ἔγωγε, ἔφη. 3. Καὶ ὅς¹⁰⁰. Λέξον ἡμῖν, ἔφη, τὰ
ὀνόματα αὐτῶν. Ἐπὶ μὲν τοίνυν ἐπῶν ποιήσει Ὀμη-
ρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ
Μελανιππίδην, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ
ἀνδριαντοποιίᾳ Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν.
4. Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά
τε καὶ ἀκίνητα ἀξιοθαυμαστότερον εἶναι ἢ οἱ ζῶα ἔμ-
φρονά τε καὶ ἐνεργά; Πολύ, νῆ Δία, οἱ ζῶα, εἶπερ
γε¹ μὴ τύχη τινί, ἀλλὰ ὑπὸ γνώμης ταῦτα γίγνεται.
Τῶν δὲ ἀτεκμάρτως ἐχόντων, ὅτου ἔνεκα ἔστι, καὶ τῶν
φανερῶς ἐπ' ὠφελείᾳ ὄντων, πότερα τύχης καὶ πότερα
γνώμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ
γιγνόμενα γνώμης ἔργα εἶναι. 5. Οὐκ οὐν δοκεῖ σοι
ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ προσθεῖναι
αὐτοῖς δι' ὧν αἰσθάνονται ἕκαστα, ὀφθαλμοὺς μὲν,

⁹⁸ Ἀριστόδημον. Aristodemus is mentioned by Plato (Symp. 173 B); he was little, shoeless, and a special admirer of Socrates, and one of his most constant associates.

⁹⁹ ἔστιν οὔστινας. Sometimes the verb in this form is plural (but not so generally). Cf. Thucyd. vi. 88, σίτον τε κατε-
κόμιζον τῷ στρατεύματι καὶ εἰσιν οἱ καὶ χρημάτα, whence it is seen that the verb is always present. Propertius imitates this, III. ix. 17,—

Est quibus Eleæ concurrat
palma quadrigæ,
Est quibus in celeres gloria
nata pedes.

¹⁰⁰ Καὶ ὅς. "And he." The relative is sometimes used for the demonstrative. Cf. Plato, Theages 129. B, καὶ ὅς ἐπεσχε. It is very common in the phrase ἡ δὲ ὅς, "he said," in Plato.

¹ εἶπερ γε. "If at least." There is no doubt implied any more than by "siquidem" in Latin, and therefore the indicative mood follows. Below, πρέπει μὲν implies a suppressed clause with δέ, to the effect that another explanation *might* be conceived as possible, although the given one was almost sure to be right.

ὥστε ὁρᾶν τὰ ὁρατά², ὧτα δέ, ὥστε ἀκούειν τὰ ἀκουστά;
 ὀσμῶν γε μὴν³, εἰ μὴ ῥίνες προστετέθησαν, τί ἂν ἡμῖν
 ὄφελος ἦν; τίς δ' ἂν αἰσθησις ἦν γλυκέων καὶ δριμέων
 καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα
 τούτων γνώμων ἐναιργάσθη; 6. Πρὸς δὲ τούτοις οὐ
 δοκεῖ σοι καὶ τόδε προνοίας ἔργον εἰκέναι, τό, ἐπεὶ
 ἀσθενὴς μὲν⁴ ἐστὶν ὄψις, βλεφάροις αὐτὴν θυρῶσαι,
 ἃ, ὅταν μὲν αὐτῇ χρῆσθαι τι δέη, ἀναπετάννυνται, ἐν δὲ
 τῷ ὑπνῷ συγκλείεται; ὡς δ' ἂν⁵ μηδὲ ἀνεμοὶ βλάπ-
 τωσιν, ἡθμὸν βλεφαρίδας ἐμφῦσαι· ὀφρύσι τε ἀπο-
 γεισῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὡς μηδ' ὁ ἐκ τῆς
 κεφαλῆς ἰδρὼς κακουργῇ· τὸ δὲ τὴν ἀκοὴν δέχεσθαι
 μὲν πάσας φωνάς, ἐμπίπλασθαι δὲ μήποτε· καὶ τοὺς
 μὲν πρόσθεν ὀδόντας πᾶσι ζώοις οἴους τέμνε·ν εἶναι,

² ὥστε ὁρᾶν τὰ ὁρατά. This of course is the famous argument from final causes. Put forward by Socrates, it has never lost its influence, although warmly assailed in the present day, on what seem to me very insufficient grounds. (See a paper by Dr. Whewell, in Macmillan's Magazine for March, 1866, on Compté.)

³ ὀσμῶν γε μὴν. "Assuredly of smells, at all events." The particles γε μὴν imply that *here* at all events, beyond any doubt, the principle enunciated holds. So I. vi. 6, τὰ γε μὴν ἰμάτια κ.τ.λ. Below, as προστετέθησαν is the aorist, there would have been an aorist in the second clause, but the verb εἶναι not having one, the imperfect does double work.

⁴ ἐπεὶ ἀσθενὴς μὲν. The construction is apparently not finished in the way at first intended, and therefore no clause answers to this.

⁵ ὡς δ' ἂν. What ἂν means

with relatives (ὅς, ὅστις, ὅσος κ.τ.λ.) is clear enough; it adds an indefinite comprehensiveness, like "cunque" in Latin. But it is not clear what ὡς ἂν, ὅπως ἂν mean. One would expect the same indefinite notion to be conveyed by these phrases. If so, the sense here may be, "in order that the very winds may do no harm, in whatever way it may be conceived as able to be done," i. e. "may not by any possibility do harm." In Soph. Philoct. 129 there is ναυκλήρου τρόποις μορφήν δολώσας ὡς ἂν ἀγνοία προσῇ, "that want of recognition, in whatever way it is possible, may be gained." If so, ὡς ἂν conveys a stronger meaning than ὡς, and the event is regarded as more certain to follow. If ὡς ἂν were translated by its original meaning, "in whatever possible way," the result would amount to what I have said.

τοὺς δὲ γομφίους οἴους παρὰ τούτων δεξαμένους λε-
αίνειν καὶ στόμα μὲν, δι' οὗ⁶ ὧν ἐπιθυμεῖ τὰ ζῶα
εἰσπέμπεται, πλησίον ὀφθαλμῶν καὶ ῥινῶν καταθεῖναι·
ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερῇ, ἀποστρέψαι τοὺς
τούτων ὀχετοὺς καὶ ἀπενεγκεῖν ἢ δυνατόν προσωτάτω
ἀπὸ τῶν αἰσθήσεων ταῦτα οὕτω προνοητικῶς πεπραγ-
μένα ἀπορεῖς πότερα τύχης ἢ γνώμης ἔργα ἐστίν ;
7. Οὐ μὰ τὸν Δί', ἔφη, ἀλλ' οὕτω γε σκοπούμεν⁷ πάν-
ῃ οἶκε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζώου
τεχνήματι¹. Τὸ δὲ ἐμφύσαι μὲν ἔρωτα τῆς τεκνο-
ποιίας, ἐμφύσαι δὲ ταῖς γειναμέναις ἔρωτα τοῦ ἐκ-
τρέφειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν,
μέγιστον δὲ φόβον τοῦ θανάτου ; Ἀμέλει καὶ ταῦτα
οἶκε μηχανήμασί τινος ζῶα εἶναι βουλευσαμένου.

8. Σὺ δὲ σαυτὸν δοκεῖς τι φρόνιμον ἔχειν ; Ἐρώτα
γούν καὶ ἀποκρινοῦμαι. Ἄλλοθι δὲ οὐδαμοῦ οὐδὲν
οἶει φρόνιμον εἶναι καὶ ταῦτα εἰδώς, ὅτι γῆς τε μικρὸν
μέρος ἐν τῷ σώματι πολλῆς οὕσης ἔχεις καὶ ὑγροῦ
βραχὺ πολλοῦ ὄντος, καὶ τῶν ἄλλων δήπου μεγάλων
ὄντων ἐκάστου μικρὸν μέρος λαβόντι τὸ σῶμα συνήρ-
μοσταί σοι ; νούν δὲ μόνον ἄρα οὐδαμοῦ ὄντα⁸ σὲ
εὐτυχῶς πως δοκεῖς συναρπάσαι, καὶ τὰδε τὰ ὑπερ-
μεγέθη καὶ πλήθος ἄπειρα δι' ἀφροσύνην τινὰ, ὥς οἶει,
εὐτάκτως ἔχειν ; 9. Μὰ Δί'⁹. οὐ γὰρ ὁρῶ τοὺς κυρίους

⁶ δι' οὗ. The construction is δι' οὗ (ταῦτα) ὧν τὰ ζῶα ἐπιθυμεῖ, εἰσπέμπεται, a sentence apparently easy, but, as a matter of fact, continually mistranslated. Below, with δυσχερῇ supply ἐστίν.

¹ οἶκε τεχνήματι. Cf. Plato, Repub. 508 D, οἶκεν αὖ νούν οὐκ ἔχοντι. Of course σκοπούμεν⁷ has nothing to do with τεχνήματι. It is but a dative of the indirect object. Cf. Tacitus, Germ. 6, "in

universum aestimanti plus penes peditem roboris."

⁸ οὐδαμοῦ ὄντα. "But do you think you have carried off bodily as it were (συναρπάσαι) intellect alone, existing nowhere else than in you?" "that intellect is the only thing you have carried off?"

⁹ Μὰ Δί'. This clearly means, "Well, I do think so. I think that intellect is nowhere else but in man." The words refer back to νούν δὲ μόνον οὐδαμοῦ

ὥσπερ τῶν ἐνθάδε γιγνομένων τοὺς δημιουργούς. Οὐδὲ γὰρ¹⁰ τὴν ἑαυτοῦ¹¹ σύ γε ψυχὴν ὀρᾷς, ἢ τοῦ σώματος κυρία ἐστίν· ὥστε κατὰ γε τοῦτο ἔξεστί σοι λέγειν, ὅτι οὐδὲν γνῶμη, ἀλλὰ τύχῃ πάντα πράττεται. Καὶ ὁ Ἀριστοδημος· 10. Οὗτοι ἔφη, ἐγώ, ὦ Σώκρατες, ὑπερορῶ τὸ δαιμόνιον, ἀλλ' ἐκείνο μεγαλοπρεπέστερον ἡγοῦμαι ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι. Οὐκ οὖν, ἔφη, ὅσῳ¹² μεγαλοπρεπέστερον ἀξιοῖ σε θεραπεύειν, τοσοῦτ' ἂν μᾶλλον τιμητέον αὐτό; 11. Εὖ ἴσθι, ἔφη, ὅτι εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. Ἐπειτ' οὐκ οἶε φροντίζειν; οἱ πρῶτον μὲν¹³ μόνον τῶν ζώων ἀνθρωπον ὀρθὸν ἀνέστησαν· ἡ δὲ ὀρθότης καὶ προορᾷν πλεῖον ποιεῖ δύνασθαι καὶ τὰ ὑπερθεῖν μᾶλλον θεᾶσθαι καὶ ἡττον κακοπαθεῖν· καὶ ὄψιν καὶ ἀκοὴν καὶ στόμα ἐνεποίησαν· ἔπειτα¹⁴

ὅντα δοκεῖς συναρπάσαι. Kühner quotes IV. vi. 10, Χρήσιμον ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρίαν; Μὰ Δία (οὐ πρὸς τὰ ἐλάχιστα), πρὸς τὰ μέγιστα μὲν οὖν. The man does not see the masters of the great heavenly bodies, and so he believes them to be destitute of order.

¹⁰ Οὐδὲ γάρ. The γάρ refers to a clause implied, "your argument is nothing," or the like. Cf. II. i. 2, οὐκοῦν τὸ μὲν βούλεσθαι, εἰκὸς παραγίγνεσθαι; εἰκὸς γάρ. That is, καλῶς ἔλεξας, or something of the kind.

¹¹ τὴν ἑαυτοῦ. Cf. II. i. 30, παιδεύεις τοὺς ἑαυτῆς φίλους. The pronoun of the third person is here used with the second person of the verb. Kühner remarks that this is only possible when the notion of "self" is so prominent, that the mere distinction of persons is lost sight of. In II. i. 31, ἐπαίνου ἑαυτῆς ἀνήκοος εἶ,

this looks a good explanation, but in II. i. 30 (quoted above) he proposes to alter the reading, to make it square with his view.

¹² ὅσῳ κ.τ.λ. "In proportion as—while the more magnificent—(supply ὅν) he deigns to care for you." On the whole, this seems better than the other way of translating, "he calls on you to reverence him," although the words τῆς ἐμῆς θεραπείας προσδεῖσθαι (to want my reverence besides what he possesses already) are in favour of this last rendering.

¹³ οἱ πρῶτον μὲν. Cf. Ovid, Metam. i. 84, "Pronaque dum spectant animalia cetera terram, Os homini sublime dedit, cœlumque tueri." Below, ἀνέστησαν is the first aorist, for the second could not have an accusative case after it.

¹⁴ ἔπειτα. For the absence of δέ see note on I. ii. 1, under εἶτα.

τοῖς μὲν ἄλλοις ἔρπετοῖς πόδας ἔδωκαν, οἳ τὸ πορεύεσθαι μόνον παρέχουσιν· ἀνθρώπῳ δὲ καὶ χεῖρας προσέθεσαν, αἱ τὰ πλεῖστα, οἷς εὐδαιμονέστεροι ἐκείνων ἐσμέν, ἐξεργάζονται. 12. Καὶ μὴν γλῶττάν γε¹⁵ πάντων τῶν ζώων ἐχόντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἷαν ἄλλοτε ἀλλαχῇ ψαύουσιν τοῦ στόματος ἀρθροῦν τε τὴν φωνήν, καὶ σημαίνειν πάντα ἀλλήλοις, ἃ βουλόμεθα; τὸ δὲ καὶ¹⁶ τὰς τῶν ἀφροδισιῶν ἡδονὰς τοῖς μὲν ἄλλοις ζώοις δοῦναι περιγράψαντας τοῦ ἔτους χρόνον, ἡμῖν δὲ συνεχῶς μέχρι γήρως ταύτας παρέχειν; 13. Οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ', ὅπερ μέγιστόν ἐστι, καὶ τὴν ψυχῇ κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε· τίνος γὰρ ἄλλου ζώου ψυχὴ πρῶτα μὲν θεῶν τῶν τὰ μέγιστα¹⁷ καὶ κάλλιστα συνταξάντων ἤσθηται ὅτι εἰσὶ; τί δὲ φύλοι ἄλλο ἢ ἄνθρωποι θεοὺς θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης ἱκανωτέρα προφυλάττεσθαι ἢ λιμὸν ἢ δίψος ἢ ψυχὴ ἢ θάλην, ἢ νόσοις ἐπικουρῆσαι, ἢ ῥώμῃ ἀσκήσαι, ἢ πρὸς μάθησιν ἐκπονῆσαι, ἢ, ὅσα ἂν ἀκούσῃ ἢ ἴδῃ ἢ μάθῃ, ἱκανωτέρα ἐστὶ διαμεμνησθαι¹⁸; 14. Οὐ γὰρ πάνυ σοὶ κατὰδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἄνθρωποι βιοτεύουσι, φύσει καὶ τῷ σώματι¹⁹ καὶ

¹⁵ Καὶ μὴν γλῶττάν γε. Καὶ μὴν introduces a new subject with emphasis, "And assuredly." Cf. I. vi. 3, καὶ μὴν χρήματά γε. In II. iii. 14, καὶ μὴν πλείστου γε δοκεῖ, the sense is rather "and yet certainly." Below, for οἷαν ἀρθροῦν cf. I. iv. 6, οἷους τέμνειν.

¹⁶ τὸ δὲ καί. "And what of his having given?" Something must be understood, τί σοὶ δοκεῖ, or οὐ θαύμαστόν ἐστι.

¹⁷ θεῶν τῶν τὰ μέγιστα. The same construction is found IV. iv. 12. αὐτὰ γὰρ αἰσθάνομαι σου

ὁποῖον νόμιμον λέγεις. The genitive depends perhaps on the phrase *ὅτι εἰσὶ*; the fact of their existing is the property connected with them first perceived. Cf. I. i. 12, καὶ πρῶτον μὲν αὐτῶν ἐσκόπει πότερα, where see the note.

¹⁸ διαμεμνησθαι. "To retain (*ιδί*) in the memory." Below, παρὰ τὰ ἄλλα ζῶα is "in comparison with." Cf. IV. iv. 1, παρὰ τοὺς ἄλλους εὐτακτεῖν. This is a very natural branch of the usual meaning, "alongside of."

¹⁹ καὶ τῷ σώματι. "Both . . .

τῇ ψυχῇ κρατιστεύοντες; οὔτε γὰρ βοὸς ἂν ἔχων²⁰ σῶμα, ἀνθρώπου δὲ γνώμην, ἐδύνάτ' ἂν πράττειν ἃ ἐβούλετο, οὐθ' ὅσα χεῖρας ἔχει, ἄφρονα δ' ἐστι, πλεον οὐδὲν ἔχει· σὺ δὲ ἀμφοτέρων τῶν πλείστου ἀξίων τετυχηκώς οὐκ οἶει σοῦ θεοὺς ἐπιμελεῖσθαι ἀλλ', ὅταν τί ποιήσωσι²¹, νομίεις αὐτοὺς σοῦ φροντίζειν; 15. Ὅταν πέμπωσιν, ὥσπερ σὺ σοὶ φῆς πέμπειν αὐτούς, συμβούλους, ὅτι χρή ποιεῖν καὶ μὴ ποιεῖν. Ὅταν δὲ Ἀθηναίοις, ἔφη, πυνθανομένοις τι διὰ μαντικῆς φράζωσιν, οὐ καὶ σοὶ δοκεῖς φράζειν αὐτούς, οὐδ' ὅταν τοῖς Ἑλλησι τέρατα πέμποντες προσημαίνωσιν, οὐδ' ὅταν πᾶσιν ἀνθρώποις; ἀλλὰ μόνον σὲ ἐξαιρῶντες ἐν ἀμελείᾳ κατατίθενται; 16. Οἶει δ' ἂν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφῦσαι, ὡς ἱκανοὶ εἰσιν εὐ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν, καὶ τοὺς ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέποτ' ἂν αἰσθέσθαι; οὐχ ὁρᾷς²², ὅτι τὰ πολυχρονιώτατα καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέστατά ἐστι, καὶ αἱ φρονιμώταται ἡλικίαι θεῶν ἐπιμελέσταται; 17. Ὡγαθέ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνὼν τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται. Οἶεσθαι οὖν χρή καὶ τὴν ἐν παντὶ φρόνησιν τὰ πάντα, ὅπως ἂν

and," for φύσει does not depend on κρατιστεύοντες, but is used absolutely, "by nature," "naturally."

²⁰ ἂν ἔχων. The subject of ἔχων is τίς or ἄνθρωπος, from ἀνθρώποι. The second ἂν is only a repetition of the first, which is put as far forward as possible in the sentence. Cf. III. ix. 2, οὐτ' ἂν θραξίην . . . ἐθέλοιεν ἂν. Also Soph. Ajax 537, τί δῆτ' ἂν ὡς ἐκ τῶν δ' ἂν ὠφελοῖμί σε; Below, πλεον ἔχειν means "to be better off."

²¹ ὅταν τί ποιήσωσι. See note

on I. iii. 10. Below, καὶ σοὶ is "to you as well as to the Athenians," and ἐξαπατωμένους is "thoroughly cheated."

²² οὐχ ὁρᾷς. Some editors omit ὅτι. Cf. I. iii. 12, οὐκ οἶσθα, ἔφη, τὰ φαλάγγια ἐπιτρίβει τοὺς ἀνθρώπους, so that it does not seem necessary to have ὅτι, the expression being colloquial, like our "don't you see?" But I retain ὅτι out of regard to the MSS. Below, καὶ ὁ σὸς νοῦς is, "your intellect as well as that of the universe," which last again takes καί.

αὐτῇ ἡδὺν ἧ, οὕτω τίθεσθαι, καὶ μὴ²³ τὸ σὸν μὲν δμῃ δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν, μηδὲ τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ²⁴ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα πάντων ἐπιμελεῖσθαι. 18. *Ὦν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων γιγνώσκεις τοὺς ἀντιθεραπεύειν ἐθέλοντας, καὶ χαριζόμενος τοὺς ἀντιχαριζομένους, καὶ συμβουλευόμενος καταμανθάνεις τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνης θεραπεύων, εἴ τι σοὶ θελήσουσι περὶ τῶν ἀδήλων ἀνθρώποις συμβουλεύειν, γνώσῃ τὸ θεῖον ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ' ἅμα πάντα ὁρᾶν καὶ πάντα ἀκούειν καὶ πανταχοῦ παρῆναι καὶ ἅμα πάντων ἐπιμελεῖσθαι αὐτούς²⁵. 19. Ἐμοὶ μὲν ταῦτα λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, (ὅποτε ὑπὸ τῶν ἀνθρώπων ὁρῶντο²⁶, ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχροῶν, ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ εἶεν, ἐπεὶ περ ἡγήσαιντο μηδὲν ἂν ποτε ὦν πράττοιεν θεοὺς διαλαθεῖν.

²³ καὶ μὴ. That is, μὴ οἶεσθαι χρή. Of course here the meaning is, that we are not to suppose that *whereas* the eye of man can reach far, yet the eye of God cannot. The incompatibility of the two things *together* is the point insisted on. Cf. II. i. 6, τὸ δὲ εἶναι μὲν . . . τοὺς δὲ πολλοὺς ἀγυμνάστους ἔχειν.

²⁴ καὶ περὶ τῶν ἐν Αἰγύπτῳ. The first division here contains the Athenians (τῶν ἐνθάδε), the second all foreigners, such as those in Egypt, Sicily, &c. The article is repeated before each class, but not before every particular in each. Cf. I. ii. 53, and the note there.

²⁵ αὐτούς. Sc. τοὺς θεοὺς, suggested by τὸ θεῖον.

²⁶ ὅποτε . . . ὁρῶντο. The optative here and below, in εἶεν, is that of indefinite frequency. This may be also true of ἡγήσαιντο, for very similar instances have been noticed. Or perhaps it may be due to attraction to the other optatives, an attraction sometimes found. Cf. Plato, Phædo 72 B, εἰ ἀποθνήσκοι μὲν πάντα ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι. Πράττοιεν is the optative of the *oratio obliqua*, depending on ἡγήσαιντο, as expressing the opinion of those whose sentiments are described.

CHAPTER V.

1. Εἰ δὲ δὴ καὶ ἐγκράτεια καλὸν τε κάγαθόν ἀνδρὶ κτῆμά ἐστιν, ἐπισκεψώμεθα, εἴ τι προὔβιβαζε λέγων εἰς αὐτὴν τοιαύδε· Ὡς ἄνδρες, εἰ, πολέμου ἡμῖν γενομένου, βουλοίμεθα ἐλέσθαι ἄνδρα, ὑφ' οὗ μάλιστ' ἂν αὐτοὶ μὲν σώζοίμεθα, τοὺς δὲ πολεμίους χειροίμεθα, ἂρ' ὄντιν' ἂν αἰσθανοίμεθα²⁹ ἥττω γαστρὸς ἢ οἴνου ἢ ἀφροδισίων ἢ πόνου ἢ ὕπνου, τοῦτον ἂν αἰροίμεθα; καὶ πῶς ἂν³⁰ οἴηθείμεν τὸν τοιοῦτον ἢ ἡμᾶς σῶσαι, ἢ τοὺς πολεμίους κρατῆται; 2. Εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθά τῳ ἐπιτρέψαι ἢ παῖδας ἄρρενας παιδεύσαι, ἢ θυγατέρας παρθένους διαφυλάξαι³¹, ἢ χρήματα διασῶσαι, ἂρ' ἀξιόπιστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατῆ; δούλῳ δ' ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἢ βοσκήματα ἢ ταμειῖα ἢ ἔργων ἐπίστασιν³²; διάκονον δὲ καὶ ἀγοραστὴν τοιοῦτον³³ ἐθέλῃσαιμεν ἂν προῖκα λαβεῖν; 3. Ἀλλὰ μὴν εἴ γε μηδὲ δούλον ἀκρατῆ δεξαίμεθ' ἂν, πῶς οὐκ ἄξιον αὐτόν γε³⁴ φυλάξασθαι τοιοῦτον γενέσθαι; Καὶ γὰρ οὐχ³⁵, ὥσπερ οἱ πλε-

²⁹ ὄντιν' ἂν αἰσθανοίμεθα. "An is not to be connected with the relative, for then the subjunctive would be required. It is to be taken with αἰσθανοίμεθα, "whom we might happen to find." In the next words, there does not seem any difficulty in ἥττω πόνου, on the ground that it means "unable to bear toil," while ἥττω γαστρὸς means "unable to refrain from gluttony." For these last words only imply "no match for the stomach;" and "no match for hard work" is just as reasonable an expression as the other.

³⁰ καὶ πῶς ἂν. See note on I. iii. 10.

³¹ διαφυλάξαι. "To keep watch over until the end (διδ) of the appointed time.

³² ἔργων ἐπίστασιν. It has been noticed before that ἔργον is especially used of agricultural operations. It is so used here.

³³ τοιοῦτον. "Accept for nothing such a waiting-man." Some editors have τὸν τοιοῦτον; then it would be, "such an one as I have described in the capacity of waiting-man."

³⁴ αὐτόν γε. This is opposed to δούλον, and therefore signifies the master, the man himself, as separate from his belongings.

³⁵ Καὶ γὰρ οὐχ. This neg-

ονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν, οὕτως ὁ ἀκρατὴς τοῖς μὲν ἄλλοις βλαβερὸς, ἑαυτῷ δ' ὠφέλιμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακοῦργότερος, εἴ γε κακοῦργότατόν ἐστι μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν ψυχὴν. 4. Ἐν συνουσίᾳ δὲ τίς ἂν ἡσθείη τῷ τοιούτῳ, ὃν εἰδείη τῷ ὄψῳ τε καὶ τῷ οἴνῳ χαίροντα μᾶλλον ἢ τοῖς φίλοις, καὶ τὰς πόρνas ἀγαπῶντα μᾶλλον ἢ τοὺς ἐταίρους; ἀρά γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι; 5. Τίς γὰρ ἄνευ ταύτης ἢ μάθοι τι ἂν ἀγαθὸν ἢ μελετήσειεν ἀξιολόγως; ἢ τίς οὐκ ἂν ταῖς ἡδοναῖς δουλεύων αἰσχυρῶς διατεθείη καὶ τὸ σῶμα καὶ τὴν ψυχὴν; ἐμοὶ μὲν δοκεῖ, νῆ τὴν Ἡραν, ἐλευθέρῳ μὲν ἀνδρὶ εὐκτὸν εἶναι μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ ταῖς τοιαύταις ἡδοναῖς ἱκετεύειν τοὺς θεοὺς³⁴ δεσποτῶν ἀγαθῶν τυχεῖν· οὕτως γὰρ ἂν μόνως ὁ τοιοῦτος σωθείη. 6. Τοιαῦτα δὲ λέγων ἔτι ἐγκρατέστερον τοῖς ἔργοις ἢ τοῖς λόγοις ἑαυτὸν ἐπεδείκνυνεν οὐ γὰρ μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρήμα λαμβάνοντα δεσπότην ἑαυτοῦ

tives the whole clause ὁ ἀκρατὴς κ.τ.λ. Translate, "it is not the case that, as . . . so the incontinent man, although injurious . . . yet is beneficial," &c. For this force of μὲν and δέ see note above on καὶ μὴ τὸ σὸν μὲν ὅμμα (I. iv. 17). For καὶ γάρ see note on II. i. 3.

³⁴ ἱκετεύειν τοὺς θεοὺς. The infinitive depends on δεῖν or χρῆναι, supplied from εὐκτὸν εἶναι. A similar construction is

found, Plato, Phædo 51 B, ποιητέον δ' ἂν κελεύῃ ἡ πόλις ἢ πείθειν αὐτὴν ἢ τὸ δίκαιον πέφυκε. "To obtain good masters" can only, I think, mean, that it is good for such a man to fall under the control of masters of good character, who by example and wholesome discipline will school him to a virtuous life. That it should mean "virtues," because "vices" are spoken of a man's rulers, seems to me absurd.

καθιστάναι καὶ δουλεύειν δουλείαν οὐδεμιᾶς³⁵ ἦττον αἰσχροάν.

CHAPTER VI.

1. Ἄξιον δ' αὐτοῦ³⁶ καὶ ἂ πρὸς Ἀντιφῶντα³⁷ τὸν σοφιστὴν διελέχθη μὴ παραλιπεῖν· ὁ γὰρ Ἀντιφῶν ποτε βουλόμενος τοὺς συνουσιαστὰς αὐτοῦ παρελῆσθαι προσελθὼν τῷ Σωκράτει, παρόντων αὐτῶν, ἔλεξε τάδε·
2. ὦ Σώκρατες, ἐγὼ μὲν ὥμην τοὺς φιλοσοφούντας εὐδαιμονεστέρους χρήναι γίνεσθαι, σὺ δέ μοι δοκεῖς τὰναντία τῆς φιλοσοφίας ἀπολελαυκέναι· ζῆς γοῦν οὕτως, ὥς οὐδ' ἂν εἰς³⁸ δούλος ὑπὸ δεσπότη διαιτώμενος μέινειε, σιτία τε σιτῇ καὶ ποτὰ πίνειις τὰ φαυλότατα, καὶ ἱμάτιον³⁹ ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς. 3. Καὶ μὴν⁴⁰ χρήματά γε οὐ λαμ-

³⁵ δουλείαν οὐδεμιᾶς. A cognate accusative. For the form οὐδεμιᾶς ἦττον αἰσχροάν, cf. III. v. 18 and Thucyd. vii. 30, πάθει χρησαμένων οὐδενὸς ἥσσον ὀλοφύρασθαι ἀξίῳ.

³⁶ Ἄξιον δ' αὐτοῦ. The genitive depends on the phrase ἂ διελέχθη, as though it were τοὺς λόγους. Cf. I. iv. 13, πρῶτα μὲν θεῶν κ.τ.λ..

³⁷ πρὸς Ἀντιφῶντα. The Antipho mentioned here was an Athenian, an epic writer, and portent and dream interpreter. He was not the famous orator of the same name.

³⁸ οὐδ' ἂν εἰς. "No single slave;" a more emphatic form than οὐδεὶς ἂν. The next words, ὑπὸ δεσπότη, are not "by a master," which would require a

genitive, but "under a master."

³⁹ ἱμάτιον. This was the outer garment, nearly answering to the Roman toga; the χιτῶν was an inner dress of wool or linen. Underneath this an inner χιτῶν seems to have been worn next the skin. Socrates being ἀχίτων, probably, as Kühner says, had only the first and last of these garments.

⁴⁰ Καὶ μὴν. Here the particles are used as in I. iv. 12 (not as in II. iii. 10, where the sense is "and yet"). Socrates went ill-clad; and it was quite certain that money, at all events, he never took. Below, the participles κτωμένους and κεκτημένους are used in distinctivē senses, "while acquiring," and "while possessing."

βάνεις, ἃ καὶ κτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθεριώτερόν τε καὶ ἡδιον ποιεῖ ζῆν. Εἰ οὖν, ὥσπερ καὶ⁴¹ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. 4. Καὶ ὁ Σωκράτης πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ἔφη, ὦ Ἀντιφῶν, ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν, ὥστε πέπεισμαί σε μᾶλλον ἀποθανεῖν ἢ ἐλέσθαι ἢ ζῆν ὥσπερ ἐγώ. "Ἴθι οὖν ἐπισκεψώμεθα, τί χαλεπὸν⁴² ἦσθαι τοῦμοῦ βίου. 5. Πότερον, ὅτι τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι τοῦτο, ἐφ' ᾧ ἂν μισθὸν λαμβάνωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι ᾧ ἂν μὴ βούλωμαι; ἢ τὴν δίαίτάν μου φαυλίζεις, ὥς ἦττον μὲν ὑγιεινὰ ἐσθίωντος ἐμοῦ⁴³ ἢ σοῦ, ἦττον δὲ ἰσχυρὸν παρέχοντα; ἢ ὥς χαλεπώτερα⁴⁴ πορίσασθαι τὰ ἐμὰ διατήματα τῶν σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἢ ὥς ἡδίω σοὶ ἢ σὺ παρασκευάζῃ ὄντα ἢ ἐμοὶ ἢ ἐγώ; οὐκ οἶσθ', ὅτι ὁ μὲν ἡδιστα ἐσθίων ἥκιστα ὄψου δεῖται, ὁ δὲ ἡδιστα πίνων ἥκιστα τοῦ μὴ παρόντος⁴⁵ ἐπιθυμεῖ ποτοῦ; 6. Τὰ γε μὴν ἱμάτια οἶσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλπους ἕνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύονται πορεύεσθαι

⁴¹ ὥσπερ καί. The introduction of καί into both clauses, καὶ τῶν ἄλλων and καὶ σὺ, is common.

⁴² τί χαλεπὸν. The genitive depends on τί χαλεπόν, "what hardship connected with my life." In the next sentence, before ὅτι supply τοῦτο τὸ χαλεπὸν τοῦμοῦ βίου ἦσθαι.

⁴³ ἐμοῦ. This form is used because it is emphatic, being opposed to σοῦ. Before, in τὴν.

δίαίτάν μου, the pronoun is not emphatic; the sense being simply "my living," not "*my* living," as distinguished from that of others. Cf. Plato, Apolog. 32 A, ἀκούσατε δὴ μοι τὰ ἐμοὶ ξυμβεβηκότα.

⁴⁴ ὥς χαλεπώτερα. Sc. ὄντα, an accusative absolute. Cf. I. ii. 20, ὥς τὴν μὲν κ.τ.λ.

⁴⁵ τοῦ μὴ παρόντος. "Hankers after some drink he cannot get."

ἤδη οὖν ποτε ἦσθου ἐμέ ἢ διὰ ψυχῆς μᾶλλον του ἔνδον μένοντα, ἢ διὰ θάλπος μαχόμενόν τῳ περὶ σκιᾶς, ἢ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα, ὅπου ἂν βούλωμαι; 7. Οὐκ οἶσθ', ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι μελετήσαντες τῶν ἰσχυροτάτων ἀμελησάντων κρείττους τε γίνονται πρὸς ἂν μελετῶσι⁴⁶ καὶ ῥᾶον αὐτὰ φέρουσιν; Ἐμέ δὲ ἄρα οὐκ οἶει τῷ σώματι ἀεὶ⁴⁷ τὰ συντυγχάνοντα μελετῶντα καρτερεῖν πάντα ῥᾶον φέρειν σοῦ μὴ μελετῶντος; 8. Τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδὲ ὕπνῳ καὶ λαγνείᾳ οἶει τι ἄλλο αἰτιώτερον εἶναι ἢ τὸ ἕτερα ἔχειν τούτων ἡδίων, ἃ οὐ μόνον ἐν χρεῖᾳ ὄντα εὐφραίνει⁴⁸, ἀλλὰ καὶ ἐλπίδας παρέχοντα ὠφελήσειν ἀεὶ; Καὶ μὴν τοῦτό γε οἶσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὖ πράττειν οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς προχωρεῖν ἑαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅ,τι ἂν τυγχάνωσιν ἐργαζόμενοι, ὥς εὖ πράττοντες εὐφραίνονται. 9. Οἶει οὖν ἀπὸ πάντων τούτων τοσαύτην ἡδονὴν εἶναι, ὅσην ἀπὸ τοῦ ἑαυτὸν τε ἡγέισθαι βελτίῳ γίνεσθαι καὶ φίλους ἀμείνους κτᾶσθαι⁴⁹; ἐγὼ τοίνυν διατελῶ ταῦτα νομίζων. Ἐὰν δὲ δὴ φίλους ἢ

⁴⁶ πρὸς ἂν μελετῶσι. Sc. πρὸς ἃ ἂν μελετῶσι. Just before, the construction is ἀσθενέστατοι τῷ σώματι, μελετήσαντες (αὐτό) κ.τ.λ.

⁴⁷ τῷ σώματι ἀεὶ κ.τ.λ. This is not put for τὰ τῷ σώματι ἀεὶ συντυγχάνοντα, but the construction is, καρτερεῖν τῷ σώματι μελετῶντα τὰ συντυγχάνοντα αὐτῷ.

⁴⁸ εὐφραίνει κ.τ.λ. The verb belongs to both clauses, so that ὄντα and παρέχοντα correspond. The order is, οὐ μόνον εὐφραίνει ἐν χρεῖᾳ ὄντα (while actually in use) ἀλλὰ καὶ (εὐφραίνει) παρέχοντα κ.τ.λ. Below, εὖ πράττειν is "to be prosperous," and is different altogether from εὖ

ποιεῖν, which is "to do any one good."

⁴⁹ φίλους ἀμείνους κτᾶσθαι. This does not mean "to get new friends, better than the old ones," but "to get friends better than they were before;" that is, to have friends who are continually improving in character. Below, ἐκπολιορκηθεῖη is properly used of towns, but it is applied to persons. Cf. Thucyd. i. 134, προσκαθεζόμενοι τε ἐξεπολιόρκησαν λιμῶ. "Expugnare" is used similarly in Latin. Cf. Tacit. Agric. 41, "tot viri expugnati et capti."

πόλιν ὠφελεῖν δέη, ποτέρῳ ἢ πλείων σχολή τούτων ἐπιμελείσθαι, τῷ, ὡς ἐγὼ νῦν, ἢ τῷ, ὡς σὺ μακαρίζεις, διαιτωμένῳ; στρατεύοιτο δὲ πότερος ἂν ῥᾶον, ὁ μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης ζῆν, ἢ ὃ τὸ παρὸν ἀρκοίη; ἐκπολιορκηθείη δὲ πότερος ἂν θάπτον, ὁ τῶν χαλεπωτάτων εὐρεῖν δεόμενος, ἢ ὁ τοῖς ῥάστοις ἐν-τυγχάνειν ἀρκούντως χρώμενος; 10. "Εοικας, ὦ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰομένῳ⁵⁰ τρυφήν καὶ πολυτέλειαν εἶναι· ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δέεσθαι⁵¹ θεῖον εἶναι· τὸ δ' ὡς ἐλαχίστων ἐγγυτάτῳ τοῦ θεοῦ καὶ τὸ μὲν θεῖον κράτιστον, τὸ δὲ ἐγγυτάτῳ⁵² τοῦ θεοῦ ἐγγυτάτῳ τοῦ κρατίστου.

11. Πάλιν δέ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σωκράτει εἶπεν· "ὦ Σώκρατες, ἐγὼ τοι σὲ μὲν δίκαιον νομίζω, σοφὸν δὲ οὐδ' ὅπωςτιοῦν. Δοκεῖς δέ μοι καὶ αὐτὸς τοῦτο γινγνώσκειν οὐδένα γοῦν τῆς συνουσίας ἀργύριον πράττη· καίτοι τό γε ἱμάτιον ἢ τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι⁵³ προῖκα δοίης, ἀλλ' οὐδ' ἔλαττον τῆς

⁵⁰ οἰομένῳ. Cf. Plato, Rep. 508 D, *εἰκεν αὐτὸν οὐκ ἔχοντι*, and above, I. iv. 7, *εἰκε σοφοῦ τινος δημιουργοῦ τεχνήματι*. Below, of course τὴν εὐδαιμονίαν, having the article, is the subject, and τρυφήν, having none, the predicate.

⁵¹ τὸ μὲν μηδενὸς δέεσθαι. This was afterwards the theory of the Cynics. To be above all the accidents of fortune by having no wants to be affected by them was their highest ambition. In this respect they were rivalled or surpassed by the Indian Gymnosophists, who prided themselves on their insensibility and disregard to all but the most compulsory wants of nature.

⁵² ἐγγυτάτῳ. Sc. εἶναι. "Was to be in the nearest position to the Gods they could be." For a similar use of an adverb where an adjective would seem more natural, cf. Thucyd. vii. 4, *ῥᾶον αὐτῷ ἐφαίνετο ἢ ἐσκομιδῇ ἔσεσθαι*. Compare Sall. Jug. 94 (quoted by Poppo), "*uti prospectus nismusque per saxa facilius foret*."

⁵³ μὴ ὅτι. Μὴ ὅτι is used when the elliptical portion of the expression is conceived as in the imperative mood, *οὐχ ὅτι* when in some other mood. Here it is *οὐδενὶ ἂν, μὴ εἴπης ὅτι προῖκα δοίης*. In Thucyd. ii. 97, *ταῦτα δὲ ἀδύνατα ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ*, it is *οὐ λέγω ὅτι κ.τ.λ.* In the next words, *προῖκα*

ἀξίας λαβών. 12. Δῆλον δὴ ὅτι, εἰ καὶ τὴν συνουσίαν⁵⁴ ὧρου τινὸς ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἐλάττω τῆς ἀξίας ἀργύριον ἐπράττου. Δίκαιος μὲν οὖν ἂν εἴη, ὅτι οὐκ ἐξαπατᾷς ἐπὶ πλεονεξία, σοφὸς δὲ οὐκ ἂν, μηδενὸς γε ἄξια⁵⁵ ἐπιστάμενος. 13. Ὁ δὲ Σωκράτης πρὸς ταῦτα εἶπεν Ὡς Ἀντιφῶν, παρ' ἡμῖν νομίζεται τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως μὲν καλόν⁵⁶, ὁμοίως δὲ αἰσχρὸν διατίθεσθαι εἶναι τὴν τε γὰρ ὥραν ἂν μὲν τις ἀργυρίου πωλῇ τῷ βουλομένῳ, πόρνον αὐτὸν ἀποκαλοῦσιν, ἂν δέ τις, ὃν ἂν γνῶ καλόν τε καγαθὸν ἐραστήν ὄντα, τοῦτον φίλον ἑαυτῷ ποιῇται⁵⁷, σῶφρονα νομίζομεν καὶ τὴν σοφίαν ὡσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστὰς ὥσπερ πόρνους ἀποκαλοῦσιν, ὅστις δέ, ὃν ἂν γνῶ εὐφυᾶ ὄντα, διδάσκων ὅτι ἂν ἔχῃ ἀγαθόν, φίλον ποιῇται, τοῦτον νομίζομεν, ἃ τῷ καλῷ καγαθῷ πολίτῃ προσήκει, ταῦτα

and λαβών correspond; μὴ δτι προῖκα δοίης ἀλλ' οὐδὲ (δοίης) λαβών.

⁵⁴ καὶ τὴν συνουσίαν. "Your company as well as your coat," &c., so that καὶ is to be connected with τὴν συνουσίαν. Below, ἐλάττω is used adverbially, "to extents less than the real value," for ἐλάττω is for ἐλάττονα. Cf. Plato, Menexen. 235 B, παραμένει ἡμέρας πλείω ἢ τρεῖς, and Crito 53 A, ἐλάττω ἐπεδήμησας.

⁵⁵ μηδενὸς γε ἄξια. "If at least you know nothing worth any thing;" a more courteous way of putting it than οὐδενός, which would assume the reality of the ignorance.

⁵⁶ ὁμοίως μὲν καλόν. This is a difficult passage. The order seems to be, παρ' ἡμῖν νομίζεται ὁμοίως μὲν καλὸν ὁμοίως δὲ αἰσχροὺς (εἶναι) διατίθεσθαι τὴν ὥραν καὶ τὴν σοφίαν. To expose for

sale beauty and philosophy was alike disgraceful, if mere money gain were aimed at; but alike honourable if a moral profit were obtained. I think the construction might also be τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως καλὸν εἶναι διατίθεσθαι, "beauty and philosophy are alike honourable to dispose of," where καλὸν would be a neuter, like κάρτα τοι φιλοκτιστον γυνή (Ajax 580), "a thing prone to pity." Διατίθεσθαι is to arrange or put out wares for sale. Cf. Herod. i. 1, διατίθεσθαι τὸν φόρτον.

⁵⁷ φίλον . . . ποιῇται. Some of the editors have ποιεῖται. If the subjunctive be retained, it is due to a kind of attraction, ὅστις being equivalent to ἂν δέ τις. Thucydides uses ὅστις without ἂν, iii. 43, πρὸς ὁργὴν ἡγνίνα τύχητε. But all editors do not allow this in Xenophon.

ποιεῖν. 14. Ἐγὼ δ' οὖν καὶ αὐτός, ὦ Ἀντιφῶν, ὥσπερ ἄλλος τις ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ ὄρνιθι ἡδεταί, οὕτω καὶ ἔτι μᾶλλον ἡδομαι φίλοις ἀγαθοῖς· καὶ ἐάν τι σχῶ⁵⁸ ἀγαθόν, διδάσκω, καὶ ἄλλοις συνίστημι, παρ' ὧν ἂν ἡγῶμαι ὠφελήσεσθαι τι αὐτοὺς εἰς ἀρετὴν. Καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκείνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίστων κοινῇ σὺν τοῖς φίλοις διέρχομαι, καί, ἂν τι ὀρώμεν ἀγαθόν, ἐκλεγόμεθα καὶ μέγα νομίζομεν κέρδος, ἐὰν ἀλλήλοις φίλοι γυγνώμεθα⁵⁹. Ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει αὐτός τε μακάριος εἶναι καὶ τοὺς ἀκούοντας ἐπὶ καλοκαγαθίαν ἄγειν.

15. Καὶ πάλιν ποτὲ τοῦ Ἀντιφώντος ἐρομένου αὐτόν, πῶς ἄλλους μὲν ἡγεῖται πολιτικούς ποιεῖν, αὐτὸς δὲ οὐ πράττει τὰ πολιτικά, εἴπερ ἐπίσταται⁶⁰; Ποτέρως δ' ἂν, ἔφη, ὦ Ἀντιφῶν, μᾶλλον τὰ πολιτικά πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι, ἢ εἰ ἐπιμελοίμην τοῦ ὥς πλείστους ἱκανοὺς εἶναι πράττειν αὐτά;

CHAPTER VII.

1. Ἐπισκεψόμεθα δέ, εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετῆς ἐπιμελεῖσθαι προέτρεπεν· ἀεὶ γὰρ ἔλεγεν, ὥς οὐκ εἴη καλλίων ὁδὸς ἐπ' εὐδοξίᾳ, ἢ δι' ἧς ἂν τις ἀγαθὸς τοῦτο⁶¹ γένοιτο, ὃ καὶ δοκεῖν βού-

⁵⁸ ἐάν τι σχῶ. "If I get any thing," not "if I have," which would be ἔχω. Below, συνίστημι is "I introduce them to."

⁵⁹ ἀλλήλοις φίλοι γυγνώμεθα. "Become attached to each other," by this reading together.

⁶⁰ εἴπερ ἐπίσταται. Sc. πράττειν τὰ πολιτικά. Ἐπίστασθαι with an infinitive means "to know how to do a thing." Cf.

Plato, Sympos. 223 D, κωμῳδίαν καὶ τραγῳδίαν ἐπίστασθαι ποιεῖν. Below, for ποτέρως δέ see I. iii. 13, under τοὺς δὲ καλοὺς.

⁶¹ ἀγαθὸς τοῦτο. For the accusative after ἀγαθός see note on I. ii. 46. Below, καὶ δοκεῖν means "to appear as well as to be," although we should rather have put καὶ in the other clause, "to be as well as to seem."

λοιτο. 2. "Οτι δ' ἀληθῆ ἔλεγεν, ὥδε ἐδίδασκεν Ἐνθυμώμεθα γάρ⁶², ἔφη, εἴ τις μὴ ὦν ἀγαθὸς αὐλητῆς δοκεῖν βούλοιτο, τί ἂν αὐτῷ ποιητέον εἴη; ἄρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς; καὶ πρῶτον μὲν, ὅτι ἐκεῖνοι σκεύη τε καλὰ κέκτηνται καὶ ἀκολούθους πολλοὺς περιάγονται, καὶ τούτῳ⁶³ ταῦτα ποιητέον ἔπειτα, ὅτι ἐκείνους πολλοὶ ἐπαινοῦσι, καὶ τούτῳ πολλοὺς ἐπαινέτας παρασκεύαστέον. Ἀλλὰ μὴν ἔργον γε οὐδαμοῦ⁶⁴ ληπτέον, ἢ εὐθὺς ἐλεγχθήσεται γελοῖος ὢν, καὶ οὐ μόνον αὐλητῆς κακός, ἀλλὰ καὶ ἄνθρωπος ἀλαζών. Καίτοι πολλὰ⁶⁵ μὲν δαπανῶν, μηδὲν δὲ ὠφελούμενος, πρὸς δὲ τούτοις κακοδοξῶν πῶς οὐκ ἐπιπόνως τε καὶ ἀλυσιτελῶς καὶ καταγελάστως βιώσεται; 3. ὡς δ' αὖτως, εἴ τις βούλοιτο στρατηγὸς ἀγαθὸς μὴ ὦν φαίνεσθαι, ἢ κυβερνήτης, ἐννοῶμεν, τί ἂν αὐτῷ συμβαίνοι. Ἀρ' οὐκ ἄν, εἰ μὲν, ἐπιθυμῶν τοῦ δοκεῖν ἱκανὸς εἶναι ταῦτα πράττειν, μὴ δύναιτο πείθειν, ταύτῃ λυπηρόν⁶⁶; εἰ δὲ πείσειεν, ἔτι ἀθλιώτερον; Δῆλον γάρ, ὅτι κυβερνᾶν τε⁶⁷ κατασταθεῖς ὁ

⁶² Ἐνθυμώμεθα γάρ. The particle is due to some clause understood, such as *περὶ ἀλαζονείας οὕτως ἔχει ὡς λέγω*. Below, *τὰ ἔξω τῆς τέχνης* is not "the points outside the art," but "the external points of the art," and the accusative is one of locality, like *τοῦτο* above in *ἀγαθὸς τοῦτο*.

⁶³ καὶ τούτῳ. This is the apodosis, "by him as well as by them." For *ἔπειτα* without *δέ* after *μὲν* in the first clause, see I. ii. 1.

⁶⁴ ἔργον γε οὐδαμοῦ. That is, the pretender must nowhere venture upon any actual performance, or his imposture will be at once detected.

⁶⁵ Καίτοι πολλά. Καίτοι is

"and yet;" but its force here is not quite obvious. It refers back, I think, to the last sentence but one, where it is said that the pretender must have gorgeous dresses, attendants, &c. And yet, in spite of this outward show, the man must lead a ridiculous life.

⁶⁶ ταύτῃ λυπηρόν. Sc. εἴη. "In this respect it would be annoying."

⁶⁷ κυβερνᾶν τε. This may be a case of *τέ* followed by *ἢ*. Cf. Plato, *Ion* 535 D, *κλαίῃ τε ἐν θυσίας ἢ φοβῆται πλέον*. Also Theæt. 143 C, *περὶ αὐτοῦ τε ἢ αὐτὸς περὶ τοῦ ἀποκρινομένου*. According to Kühner, *τέ* here answers to *καί*, in *καὶ αὐτός*, and is put at the beginning of the clause for

μὴ ἐπιστάμενος ἢ στρατηγεῖν ἀπολέσειεν ἂν οὐδ' ἡκιστα βούλοιτο, καὶ αὐτὸς αἰσχροῦς τε καὶ κακῶς ἀπαλλάξειεν. 4. Ὡσαύτως δὲ καὶ τὸ πλούσιον καὶ τὸ ἀνδρεῖον καὶ τὸ ἰσχυρὸν μὴ ὄντα δοκεῖν ἀλυσιτελὲς ἀπέφαινε· προστάττεσθαι γὰρ αὐτοῖς ἔφη μείζω ἢ κατὰ δύναμιν⁶⁸, καὶ μὴ δυνάμενους ταῦτα ποιεῖν, δοκοῦντας ἱκανοὺς εἶναι, συγγνώμης οὐκ ἂν τυγχάνειν. 5. Ἀπατεῶνα δ' ἐκάλει οὐ μικρὸν μὲν, εἴ τις ἀργύριον ἢ σκεῦος παρά του πειθοῖ λαβὼν. ἀποστεροίη, πολὺ δὲ μέγιστον, ὅστις μηδενὸς ἄξιός ὢν ἐξηπατῇ περὶ θῶν, ὥς ἱκανὸς εἴη τῆς πόλεως ἡγεῖσθαι. Ἐμοὶ μὲν οὖν ἐδόκει καὶ τοῦ ἀλαζονεύεσθαι ἀποτρέπειν τοὺς συνόντας τοιάδε⁶⁹ διαλεγόμενος.

want of any better place. If τούτους had been used, it would naturally have followed the pronoun. He compares II. i. 28, τὰς πολεμικὰς τέχνας αὐτὰς τε παρὰ τῶν ἐπισταμένων μαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον. Below, ἀπαλλάξειεν is "would come off badly." Cf.

Herod. i. 16, οὐχ ὥς ἤθελε ἀπ- ἥλλαξεν.

⁶⁸ μείζω ἢ κατὰ δύναμιν. "Ma- jora quàm pro viribus." Cf. Plato, Rep. 506 E, πλέον ἢ κατὰ τὴν παροῦσαν ὁρμήν.

⁶⁹ τοιάδε. For this, see note on I. ii. 8.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΤΜΑΤΑ

BOOK II.

CHAPTER I.

1. *Εδόκει δέ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν πρὸς ἐπιθυμίαν βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὕπνου, καὶ ῥίγους⁷⁰ καὶ θάλπους καὶ πόνου. Γνοὺς δέ τινα τῶν συνόντων ἀκολαστοτέρως ἔχοντα πρὸς τὰ τοιαῦτα· Εἶπέ μοι, ἔφη, ὦ Ἀρίστιππε⁷¹, εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τὸν μὲν, ὅπως ἱκανὸς ἔσται⁷²*

⁷⁰ καὶ ῥίγους. There is some clumsiness in the construction, for the last three genitives can only be made to depend on *πρὸς ἐπιθυμίαν* by translating the passage, "with reference to one's desire for food . . . and in the matter of cold," &c. Others make *ῥίγους* and the following substantives depend, not on *πρὸς ἐπιθυμίαν*, but *ἐγκράτειαν*. I think the other way better, the last genitives being added on rather vaguely.

⁷¹ ὦ Ἀρίστιππε. Aristippus was the founder of the Cyrenaic school of philosophy. Pleasure was the chief good, not mere

coarse pleasures, but the pleasure arising from a well-ordered life, so arranged that, in the long run, the greatest possible amount of happiness was obtained from it. Mere animal pleasures would not fulfil the conditions, because the after results are often painful. Aristippus' aim was to pass through life, in all his relations, in a pleasurable way. "Omnis Aristippum decuit color," says Horace. He was at home in all society and under all circumstances.

⁷² ὅπως . . . ἔσται. It may seem odd that a final particle should be joined to an indi-

ἄρχειν, τὸν δέ, ὅπως μὴδ' ἀντιποιήσεται ἀρχῆς, πῶς ἂν ἐκάτερον παιδεύοις; βούλει σκοπῶμεν ἀρξάμενοι ἀπὸ τῆς τροφῆς, ὥσπερ ἀπὸ τῶν στοιχείων; καὶ ὁ Ἀρίστιππος ἔφη· Δοκεῖ γοῦν μοι ἡ τροφή ἀρχὴ εἶναι· οὐδὲ γὰρ ζῶν γ' ἂν τις, εἰ μὴ τρέφοιτο. 2. Οὐκοῦν τὸ μὲν βούλεσθαι σίτου ἅπτεσθαι, ὅταν ὥρα ἦκη, ἀμφοτέροις εἰκὸς παραγίγνεσθαι; Εἰκὸς γάρ¹³, ἔφη. Τὸ οὖν προαιρεῖσθαι¹⁴ τὸ κατεπεῦγον μᾶλλον πράττειν ἢ τῇ γαστρὶ χαρίζεσθαι πότερον ἂν αὐτῶν ἐθίζοιμεν; Τὸν εἰς τὸ ἄρχειν, ἔφη, νῆ Δία, παιδευόμενον, ὅπως μὴ τὰ τῆς πόλεως ἅπρακτα γίγνηται παρὰ τὴν ἐκείνου ἀρχήν¹⁵. Οὐκοῦν, ἔφη, καὶ ὅταν πιεῖν βούλωνται, τὸ δύνασθαι διψῶντα ἀνέχεσθαι τῷ αὐτῷ προσθετέον; Πάνυ μὲν οὖν, ἔφη. 3. Τὸ δὲ ὑπνου ἐγκρατὴ εἶναι, ὥστε δύνασθαι καὶ ὄψ' κοιμηθῆναι καὶ πρωτὶ ἀναστήναι καὶ ἀγρυπνήσαι, εἴ τι δέοι, ποτέρῳ ἂν προσθειήμεν; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ; ἔφη, τὸ ἀφροδισίων ἐγκρατὴ εἶναι, ὥστε μὴ διὰ ταῦτα κωλύεσθαι πράττειν, εἴ τι δέοι; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ; τὸ μὴ φεύγειν τοὺς πόνους, ἀλλὰ ἐβελοντὴν ὑπομένειν, ποτέρῳ ἂν προσθειήμεν; Καὶ τοῦτο, ἔφη, τῷ ἄρχειν παιδευομένῳ. Τί δέ; τὸ μαθεῖν, εἴ τι ἐπιτήδειον ἐστὶ μάθημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἂν προσεῖναι μᾶλλον πρότεροι; Πολύ¹⁶, νῆ Δί', ἔφη, τῷ ἄρχειν

cative. But *ὅπως* is originally a relative adverb, "in whatever manner," and in that sense an indicative is natural. The indicative is used, it may be added, when the result is regarded as pretty certain to follow.

¹³ Εἰκὸς γάρ. Sc. *ὀρθῶς λέγεις, εἰκὸς γάρ*.

¹⁴ Τὸ οὖν προαιρεῖσθαι. This, as well as *πότερον*, is the accusative after *ἐθίζομεν*. It is not simply "accustomed to prefer,"

but "accustomed to the preferring." The simple infinitive is found as well, and more commonly.

¹⁵ παρὰ τὴν ἐκείνου ἀρχήν. "By reason of his rule." Cf. Demosth. Philip. I. p. 43, *αὐτοῦ παρὰ τὴν αὐτοῦ βῶμην τοσοῦτον ηὔξεται*. It might also be "during his term of office," like *παρὰ τὸν δλον βίον*.

¹⁶ Πολύ. Sc. *μᾶλλον ἂν πρότεροι*. The participle *παιδευομένῳ* is

παιδευομένῳ· καὶ γὰρ ⁷⁷ τῶν ἄλλων οὐδὲν ὄφελος ἄνευ τῶν τοιούτων μαθημάτων. 4. Οὐκοῦν ὁ οὕτω πεπαιδευμένος ἦττον ἂν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἢ τὰ λοιπὰ ζῶα ἅλ' ἔκασθαι; τούτων γὰρ δήπου τὰ μὲν γαστρὶ δελεαζόμενα, καὶ μάλα ἔνια ⁷⁸ δυσωπούμενα, ὅμως τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενὰ πρὸς τὸ δέλεαρ ἀλίσκεται, τὰ δὲ ποτῶ ἐνεδρεύεται. Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ ἄλλα ὑπὸ λαγνείας, οἷον οἱ τε ὄρνυγες καὶ οἱ πέρδικες, πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυμίᾳ καὶ τῇ ἐλπίδι τῶν ἀφροδισίων φερόμενοι καὶ ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι τοῖς θηράτροις ἐμπίπτουσι; Συνέφη καὶ ταῦτα. 5. Οὐκ οὐν δοκεῖ σοι αἰσχρὸν εἶναι ἀνθρώπῳ ταῦτά πάσχειν τοῖς ἀφρονεστάτοις τῶν θηρίων; ὥσπερ οἱ μοιχοὶ εἰσέρχονται εἰς τὰς εἰρκτὰς εἰδότες, ὅτι κίνδυνος τῷ μοιχεύοντι ἅ τε ὁ νόμος ἀπειλεῖ παθεῖν καὶ ἐνεδρευθῆναι καὶ ληφθέντα ὑβρισθῆναι· καὶ τηλικούτων μὲν ἐπικειμένων τῷ μοιχεύοντι κακῶν τε καὶ αἰσχυρῶν, ὄντων δὲ πολλῶν τῶν ἀπολυσόντων τῆς τῶν ἀφροδισίων ἐπιθυμίας, ὅμως εἰς τὰ ἐπικίνδυνα φέρεσθαι, ἂρ' οὐκ ἤδη τοῦτο ⁷⁹ παντάπασι κακοδαιμονίωντός ἐστιν; Ἐμοιγε δοκεῖ, ἔφη. 6. Τὸ δὲ εἶναι μὲν ⁸⁰ τὰς ἀναγκαιοτάτας πλείστας πράξεις

throughout used in its strict sense, "one who is being trained."

⁷⁷ καὶ γάρ. Καὶ qualifies τῶν ἄλλων, "for even of the other things." Cf. Plato, Symp. 176 B, καὶ γὰρ αὐτός εἰμι τῶν χθὲς βεβαπτισμένων. Sometimes καὶ γάρ is "for in fact" (etenim), and then a second καὶ is sometimes added. Cf. Thucyd. vi. 61, καὶ γάρ τις καὶ στρατιὰ ἔτυχε παρελθούσα. Cf. above, I. ii. 11, καὶ γὰρ μόνος, for the first meaning, and I. v. 3, καὶ γὰρ οὐχ ὥσπερ οἱ πλεονέκται, for the second. Below, the order is δοκεῖ ἀλίσκεσθαι ἔν.

⁷⁸ καὶ μάλα ἔνια. "Even though—some of them—very shy, still are caught." Ἐνια is added as a kind of afterthought, because what is said of their shyness is only true of some. Breitenbach quotes an apposite passage from Anab. V. v. 11, ἀκούομεν ὑμᾶς εἰς τὴν πόλιν βίᾳ παρεληλυθότας, ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις.

⁷⁹ οὐκ ἤδη τοῦτο. "Is not this (φέρεσθαι τινα εἰς τὰ ἐπικίνδυνα) at once (from this point forward) the act of a madman?"

⁸⁰ Τὸ δὲ εἶναι μὲν. See note on I. iv. 17, on τὸ σὺν μὲν ὅμμα.

τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τὰς τε πολεμικὰς καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας, τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν πρὸς τε ψύχῃ καὶ θάλπῃ, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι; Συνέφη καὶ τοῦτο. Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχειν ἀσκεῖν δεῖν καὶ ταῦτα εὐπετῶς φέρειν; Πάνυ μὲν οὖν, ἔφη. 7. Οὐκοῦν, εἰ τοὺς ἐγκρατεῖς τούτων ἀπάντων εἰς τοὺς ἀρχικοὺς τάττομεν, τοὺς ἀδυνάτους ταῦτα ποιεῖν εἰς τοὺς μὴδ' ἀντιποιησομένους τοῦ ἄρχειν τάξομεν; Συνέφη καὶ τοῦτο. Τί οὖν; ἐπειδὴ καὶ τούτων ἑκατέρου⁸¹ τοῦ φύλου τὴν τάξιν οἶσθα, ἥδη ποτ' ἐπεσκέψω, εἰς ποτέραν τῶν τάξεων τούτων σαυτὸν δικαίως ἂν τάττοις; 8. Ἐγὼ γ', ἔφη ὁ Ἀρίστιππος· καὶ οὐδαμῶς γε τάττω ἑμαυτὸν εἰς τὴν τῶν ἄρχειν βουλομένων τάξιν. Καὶ γὰρ πάνυ⁸² μοι δοκεῖ ἄφρονος ἀνθρώπου εἶναι τό, μεγάλου ὄντος τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζειν, μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολίταις ὧν δέονται πορίζειν καὶ ἑαυτῷ μὲν πολλὰ⁸³

Translate, "that whereas (μέν) . . . yet" (δέ).

⁸¹ καὶ τούτων ἑκατέρου. "Since you know the right post for each class of these." That is, you know the post each of the classes ought to occupy: the temperate, the post of rule; the intemperate, the post of non-aspirants after rule. The καὶ seems to me to be, as before explained, in the wrong clause according to our usage, and we should put it in the next, "did you ever thereupon, as a next step (ἤδη), consider?"

⁸² Καὶ γὰρ πάνυ. Καὶ πάνυ ἄφρονος seem to be connected, "even a very senseless man." The order of the words is, τοῦ ἑαυτῷ παρασκευάζειν τὰ δέοντα μεγάλου ὄντος, τὸ μὴ ἀρκεῖν αὐτῷ

τοῦτο (τὸ ἑαυτῷ) κ.τ.λ. Ἀρκεῖν is here evidently "to be sufficient for." The man is not content with providing himself with what he needs; he imposes on himself beyond this (προσαναθέσθαι) the doing it for others as well (καί). In προσαναθέσθαι there is a change of subject, so that the sentence runs τοῦτο μὴ ἀρκεῖν αὐτῷ ἀλλ' αὐτὸν προσαναθέσθαι. Cf. Plato, Gorg. 510 B, φοβοῖτο δήπου ἂν αὐτὸν ὁ τύραννος καὶ τούτῳ οὐκ ἂν ποτε δύναιτο φίλος γενέσθαι, where the subject of δύναιτο is not τύραννος.

⁸³ ἑαυτῷ μὲν πολλὰ. I think ἐλλείπειν is active here: "to leave much of what he wants unsecured for himself." Below, καὶ γὰρ αἱ πόλεις is "for cities too."

ὣν βούλεται ἐλλείπειν, τῆς δὲ πόλεως προεστῶτα, εἰ μὴ πάντα, ὅσα ἡ πόλις βούλεται, καταπράττη, τούτου δίκην ὑπέχειν, τοῦτο πῶς οὐ πολλὴ ἀφροσύνη ἐστί; 9. Καὶ γὰρ ἀξιούσιν αἱ πόλεις τοῖς ἄρχουσιν ὥσπερ ἐγὼ τοῖς οἰκέταις χρῆσθαι· ἐγὼ τε γὰρ ἀξιῶ τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια⁸⁴ παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπτεσθαι· αἱ τε πόλεις οἶονται χρῆναι τοὺς ἄρχοντας ἑαυταῖς μὲν ὡς πλείστα ἀγαθὰ πορίζειν, αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. Ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγματα ἔχειν αὐτοῖς τε⁸⁵ καὶ ἄλλοις παρέχειν οὕτως ἂν παιδεύσας εἰς τοὺς ἀρχικοὺς καταστήσαιμι· ἐμαυτὸν τοίνυν⁸⁶ τάττω εἰς τοὺς βουλομένους ἢ ῥᾶστά τε καὶ ἥδιστα βιοτεύειν. 10. Καὶ ὁ Σωκράτης ἔφη· Βούλει οὖν καὶ τοῦτο σκεψώμεθα, πότεροι ἥδιον ζῶσιν, οἱ ἄρχοντες ἢ οἱ ἀρχόμενοι; Πάννυ μὲν οὖν, ἔφη. Πρώτον μὲν τοίνυν τῶν ἐθνῶν, ὧν ἡμεῖς ἴσμεν, ἐν μὲν τῇ Ἀσίᾳ Πέρσαι μὲν ἄρχουσιν, ἄρχονται δὲ Σύροι καὶ Φρύγες καὶ Λυδοί· ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἄρχουσι, Μαιῶται δὲ ἄρχονται· ἐν δὲ τῇ Λιβύῃ Χαρχηδόνιοι μὲν ἄρχουσι, Λίβυες δὲ ἄρχονται. Τούτων οὖν ποτέρους ἥδιον οἶει ζῆν; ἢ τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτὸς εἶ, πότεροί σοι δοκοῦσιν ἥδιον, οἱ κρατοῦντες ἢ οἱ κρατούμενοι, ζῆν; 11. Ἄλλ' ἐγὼ τοι, ἔφη ὁ Ἀρίστιππος, οὐδὲ εἰς τὴν δουλείαν⁸⁷ αὐτὸ ἐμαυτὸν τάττω· ἀλλ' εἰναί τις μοι δοκεῖ

⁸⁴ ἄφθονα τὰ ἐπιτήδεια. "The usual provisions in abundance." It is assumed that the servants would provide victuals: it is stated that these were to be plentifully supplied. The words are equivalent to παρασκευάζειν τὰ ἐπιτήδεια ὥστε ἄφθονα εἶναι. Cf. Thucyd. i. 90, ὥς ἂν τὸ τεῖχος ἱκανὸν αἴρωσιν.

⁸⁵ πράγματα ἔχειν αὐτοῖς τε. "To have trouble for their own

share, and cause it to others." One would rather have expected αὐτοῖς, I think.

⁸⁶ ἐμαυτὸν τοίνυν. This corresponds to τοὺς μὲν βουλομένους, or rather the sentence is ended differently from what Xenophon intended to write. Instead of going on τοὺς δὲ βουλομένους, or ἐμαυτὸν δέ, he draws a conclusion with τοίνυν.

⁸⁷ οὐδὲ εἰς τὴν δουλείαν. "But in

μέση τούτων ὁδός, ἣν πειρῶμαι βαδίζειν, οὔτε δι' ἀρχῆς οὔτε διὰ δουλείας, ἀλλὰ δι' ἐλευθερίας, ἥπερ μάλιστα πρὸς εὐδαιμονίαν ἄγει. 12. Ἄλλ' εἰ μέντοι⁸⁸, ἔφη ὁ Σωκράτης, ὥσπερ οὔτε δι' ἀρχῆς οὔτε διὰ δουλείας ἡ ὁδὸς αὕτη φέρει, οὕτως μηδὲ δι' ἀνθρώπων, ἴσως ἂν τι λέγοις· εἰ μέντοι ἐν ἀνθρώποις ὧν μήτε ἄρχειν ἀξιώσεις, μήτε ἄρχεσθαι, μήτε τοὺς ἄρχοντας ἐκὼν θεραπεύσεις, οἶμαί σε ὁρᾶν, ὡς ἐπίστανται οἱ κρείττονες τοὺς ἥττονας καὶ κοινῇ καὶ ἰδίᾳ κλαίοντας καθιστάντες⁸⁹ δούλοις χρῆσθαι. 13. ἡ λανθάνουσί σε οἱ ἄλλων σπειράντων καὶ φυτευσάντων τὸν τε σῖτον τέμνοντες καὶ δενδροκοποῦντες καὶ πάντα τροπον πολιορκοῦντες τοὺς ἥττονας καὶ μὴ θέλοντας θεραπεύειν, ἕως ἂν πείσωσιν ἐλέσθαι δουλεύειν ἀντὶ τοῦ πολεμεῖν τοῖς κρείττοσι; καὶ ἰδίᾳ αὐ⁹⁰ οἱ ἀνδρεῖοι καὶ δυνατοὶ τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἶσθα ὅτι καταδουλωσάμενοι καρποῦνται; Ἄλλ' ἐγὼ τοι, ἔφη, ἵνα μὴ πάσχω ταῦτα, οὐδ' εἰς πολιτείαν ἐμαυτὸν κατακλείω ἀλλὰ ξένος, πανταχοῦ εἰμι. 14. Καὶ ὁ Σωκράτης ἔφη· Τοῦτο μέντοι ἤδη⁹¹

truth (τοί) I do not even rank myself, on the other hand, amongst," &c. There is a reference in αὐ to what was said before (§ 8), οὐδαμῶς γε τάττω ἐμαυτὸν εἰς τῶν ἄρχειν βουλομένων τάξιν. Aristippus did not want to rule: nor on the other hand did he want to be a slave.

⁸⁸ Ἄλλ' εἰ μέντοι. The particle here seems to be used as in I. iii. 10, viz. in the sense of "in truth;" in the next sentence, in its more usual force of "however." Below with δι' ἀνθρώπων supply φέροι.

⁸⁹ κλαίοντας καθιστάντες. "Bringing them to tears," i.e. making them suffer bitterly. Kühner quotes Eurip. Androm.

635, ὅς κλαίοντά σε καὶ τὴν ἐν οἴκοις σὴν καταστήσει κόρην.

⁹⁰ καὶ ἰδίᾳ αὐ. What has been said before referred to states (κοινῇ); this clause to private acts.

⁹¹ Τοῦτο μέντοι ἤδη. Μέντοι here is, I think, "in truth," and πάλαισμα seems to be "a crafty wrestling trick." If this be so, then of course Socrates is speaking ironically throughout this clause. "This is indeed," he says, "a fine trick of yours you are alluding to: of course no one ever injures a stranger: oh dear! no." This is not, I may add, an instance of what is usually meant by the Socratic irony. Of this, something may be said hereafter.

λέγεις δεινὸν πάλαισμα· τοὺς γὰρ ξένους, ἐξ οὗ ὃ τε Σίννης καὶ ὁ Σκείρων καὶ ὁ Προκρούστης ἀπέθανον, οὐδεὶς ἔτι ἀδικεῖ· ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι καὶ νόμους τίθενται, ἵνα μὴ ἀδικῶνται, καὶ φίλους πρὸς τοῖς ἀναγκαίοις⁹³ καλουμένοις ἄλλους κτῶνται βοηθοὺς καὶ ταῖς πόλεσιν ἐρύματα περιβάλλονται καὶ ὅπλα κτῶνται, οἷς ἀμύνονται τοὺς ἀδικοῦντας, καὶ πρὸς τούτοις ἄλλους ἔξωθεν συμμάχους κατασκευάζονται⁹³. καὶ οἱ μὲν πάντα ταῦτα κεκτημένοι ὁμως ἀδικοῦνται. 15. σὺ δὲ οὐδὲν μὲν τούτων ἔχων, ἐν δὲ ταῖς ὁδοῖς, ἔνθα πλεῖστοι ἀδικοῦνται, πολὺν χρόνον διατρίβων, εἰς ὅποιαν δ' ἂν πόλιν ἀφίκη, τῶν πολιτῶν πάντων ἡττων ὢν, καὶ τοιοῦτος, οἷοις μάλιστα ἐπιτίθενται οἱ βουλόμενοι ἀδικεῖν, ὁμως διὰ τὸ ξένος εἶναι οὐκ ἂν οἶει ἀδικηθῆναι; ἦ, διότι αἱ πόλεις σοι κηρύττουσιν ἀσφάλειαν καὶ προσιόντι καὶ ἀπιόντι, θαρρεῖς; ἦ διότι καὶ δοῦλος ἂν⁹⁴ οἶει τοιοῦτος εἶναι, οἷος μηδενὶ δεσπότη λυσιτελεῖν; τίς γὰρ ἂν ἐθέλοι ἄνθρωπον ἐν οἰκίᾳ ἔχειν πονεῖν μὲν μηδὲν ἐθέλοντα, τῇ δὲ πολυτελεστάτῃ διαίτῃ χαίροντα; 16. σκεψώμεθα δὲ καὶ τοῦτο, πῶς οἱ δεσπότης τοῖς τοιούτοις οἰκέταις χρῶνται· ἄρα οὐ τὴν μὲν λαγνείαν αὐτῶν τῷ λιμῷ σωφρονίζουσι; κλέπτειν δὲ κωλύουσιν ἀποκλείοντες ὅθεν ἂν τι λαβεῖν ἦ; τοῦ δὲ δραπετεύειν δεσμοῖς

⁹³ πρὸς τοῖς ἀναγκαίοις. "Besides those called kinsmen," people connected with them by the ties of blood or affinity.

⁹³ κατασκευάζονται. This verb is not quite the same as παρασκευάζονται. This last is simply "to provide for oneself;" the other is rather to furnish, equip, get together. It is sometimes used of "getting up a false case." Cf. Demosth. 547, λιποστρατίου γραφὴν κατεσκευάσεν. Below, in οὐκ

ἂν οἶει, the ἂν is to be taken with ἀδικηθῆναι.

⁹⁴ καὶ δοῦλος ἂν. "Do you," says Socrates, "derive your confidence from the knowledge that even if the worst came to the worst, and you were enslaved, you would soon be let go, being worthless even as (καί) a slave?" But a worthless slave his master tries by hard means to improve, so that there was not much hope for Aristippus in that point of view.

ἀπείργουσι; τὴν ἀργίαν δὲ πληγαῖς ἐξαναγκάζουσιν; ἢ σὺ πῶς ποιεῖς, ὅταν τῶν οἰκετῶν τινα τοιοῦτον ὄντα καταμανθάνης; 17. Κολάζω, ἔφη, πᾶσι κακοῖς, ἕως ἂν δουλεύειν ἀναγκάσω. Ἀλλὰ γάρ⁹⁵, ὦ Σώκρατες, οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι, ἦν δοκεῖς μοι σὺ νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθόντων, εἰ γε πεινήσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι καὶ τᾶλλα πάντα μοχθήσουσιν ἐκόντες; ἐγὼ μὲν γὰρ οὐκ οἶδ', ὅ,τι⁹⁶ διαφέρει τὸ αὐτὸ δέρμα ἐκόντα ἢ ἄκοντα μαστιγοῦσθαι, ἢ ὅλως τὸ αὐτὸ σῶμα πᾶσι τοῖς τοιούτοις ἐκόντα ἢ ἄκοντα πολιορκεῖσθαι ἄλλο γε ἢ ἀφροσύνη πρόσσεστι τῷ θέλοντι τὰ λυπηρὰ ὑπομένειν. 18. Τί δέ; ὦ Ἀρίστιππε, ὁ Σωκράτης ἔφη, οὐ δοκεῖ σοι τῶν τοιούτων⁹⁷ διαφέρειν τὰ ἐκούσια τῶν ἀκουσίων, ἢ ὁ μὲν ἐκὼν πεινῶν φάγοι ἄν, ὁπότε βούλοιτο⁹⁸, καὶ ὁ ἐκὼν διψῶν πίοι, καὶ τᾶλλα ὡσαύτως; τῷ δ' ἐξ ἀνάγκης τὰῦτα πάσχοντι οὐκ ἔξεστιν, ὁπότε βούληται, παύεσθαι; ἔπειτα ὁ μὲν ἐκουσίως τालαιπωρῶν ἐπ' ἀγαθῇ ἐλπίδι πονῶν εὐφραίνεται, οἶον οἱ τὰ θηρία θηρώντες ἐλπίδι τοῦ λήψεσθαι ἡδέως μοχθοῦσι. 19.

⁹⁵ Ἀλλὰ γάρ. These particles suppose an ellipse really: "but what is the use of talking, for," or "but there is this difficulty, for." Cf. Arist. Nub. 797, ἄλλ' ἔστ' ἔμοιγ' υἱὸς καλὸς τε καὶ ἀγαθός, ἄλλ' οὐκ ἐθέλει γὰρ μαθάνειν, "but there's a hitch, for he won't learn."

⁹⁶ οὐκ οἶδ', ὅ,τι. The construction is a little involved: ὅ,τι ἄλλο διαφέρει (τινὰ) μαστιγοῦσθαι τὸ αὐτὸ δέρμα ἐκόντα ἢ ἄκοντα ἢ (ὅ,τι) ἀφροσύνη πρόσσεστι κ.τ.λ. As long as a man is beaten, it makes very little matter whether it is voluntarily or involuntarily, except that the former implies an amount of

folly. The omission of ὅ,τι is nothing uncommon: with ἄλλο τι ἢ, it is regularly omitted. Cf. Plato, Hipp. Maj. 288 B, ἄλλο τι ἢ φῶμεν, for ἄλλο τί ἐστίν ἢ τοῦτο, ὅ,τι φῶμεν.

⁹⁷ τῶν τοιούτων. The construction is τὰ ἐκούσια τῶν τοιούτων (τοῦ πεινῆν κ.τ.λ.) διαφέρει τῶν ἀκουσίων ἢ κ.τ.λ. ("so far as").

⁹⁸ ὁπότε βούλοιτο. This is a curious expression, for the usual ὁπότεν βούληται. The construction seems one of indefinite frequency, although the preceding verb is not in the past tense, by a sort of attraction to φάγοι ἄν.

Καὶ τὰ μὲν τοιαῦτα ἄθλα τῶν πόνων μικροῦ τινος ἀξιά ἐστι· τοὺς δὲ πονοῦντας, ἵνα φίλους ἀγαθοὺς κτήσωνται, ἢ ὅπως ἐχθροὺς χειρώσωνται, ἢ ἵνα δυνατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς καὶ τὸν ἑαυτῶν οἶκον καλῶς οἰκῶσι καὶ τοὺς φίλους εὖ ποιῶσι καὶ τὴν πατρίδα εὐεργετῶσι, πῶς οὐκ οἶεσθαι χρή τούτους καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα καὶ ζῆν εὐφραينوμένους, ἀγαμέμνους μὲν ἑαυτούς, ἐπαινουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων; 20. ἔτι δὲ αἱ μὲν ῥαδιουργαί καὶ ἐκ τοῦ παραχρήμα ἡδοναί⁹⁹ οὔτε σώματι εὐεξίαν ἱκαναί εἰσιν ἐνεργάζεσθαι, ὥς φασιν οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξιόλογον οὐδεμίαν ἐμποιοῦσιν· αἱ δὲ διὰ καρτερίας ἐπιμέλειαί τῶν καλῶν τε καὶ ἀγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν, ὥς φασιν οἱ ἀγαθοὶ ἄνδρες· λέγει δέ που καὶ Ἡσίοδος·

Τὴν μὲν γὰρ κακότητα καὶ ἰλαδὸν ἔστιν ἐλέσθαι
ῥῆιδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει.
τῆς δ' ἀρετῆς ἰδρώτα θεοὶ προπάρουθεν ἔθικαν
ἀθάνατοι· μακρὸς δὲ καὶ ὀρθίος οἶμος ἐς αὐτὴν
καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται¹⁰⁰,
ῥῆιδίη δὴ ἔπειτα πέλει, χαλεπή περ ἐοῦσα.

Μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε·

Τῶν πόνων¹ πωλοῦσιν ἡμῖν πάντα ἀτάγᾳ οἱ θεοί.

Καὶ ἐν ἄλλῳ δὲ τόπῳ φησὶν·

⁹⁹ ἐκ τοῦ παραχρήμα ἡδοναί.
“Pleasures acquired in a moment.” Apparently all such pleasures are meant as require no healthful exertion to procure, and so involve no beneficial training for mind or body. The opposite of these are αἱ διὰ καρτερίας ἐπιμέλειαί.

¹⁰⁰ ἵκηται. The subject, I think, is τίς rather than οἶμος. The

passage is from Hesiod's Opera et Dies, 287, &c.

¹ Τῶν πόνων. This is a genitive of price. Cf. I. ii. 36, ἔρωμαι δόσου πωλεῖ, and Thucyd. ii. 60, τὰ ξύμπαντα τούτου ἐνὸς ἀν πωλοῖτο. Of the next verse the meaning is that a man who pursues pleasure, will in the end lie on a bed of thorns.

᾽ὦ πονηρέ, μὴ τὰ μαλακὰ μῶεο, μὴ τὰ σκλήρ' ἔχῃς.

21. Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ τοῦ Ἡρακλέους, ὅπερ δὴ² καὶ πλείστοις ἐπιδείκνυται, ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται ὧδέ πως λέγων, ὅσα ἐγὼ μέμνημαι· φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παίδων εἰς ἡβην ὠρμᾶτο, ἐν ᾗ οἱ νέοι ἤδη αὐτοκράτορες γιγνόμενοι δηλοῦσιν, εἴτε τὴν δι' ἀρετῆς ὁδὸν³ τρέψονται ἐπὶ τὸν βίον, εἴτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα, ὅποτέραν τῶν ὁδῶν τράπηται. 22. καὶ φανῆναι αὐτῷ δύο γυναῖκας προῖέναι μεγάλας, τὴν μὲν ἑτέραν εὐπρεπὴ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνη, ἐσθῆτι δὲ λευκῇ⁴. τὴν δ' ἑτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, κεκαλλώπισμένην δὲ τὸ μὲν χρῶμα, ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα, ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δέ, ἐξ ἧς ἂν μάλιστα ὧρα διαλάμποι, κατασκοπεῖσθαι⁵ δὲ θαμὰ ἑαυτήν, ἐπισκοπεῖν δὲ καί, εἴ τις ἄλλος αὐτὴν θεᾶται, πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιὰν ἀποβλέπειν. 23. Ὡς δ' ἐγένοντο

² ὅπερ δὴ. "Which as you know (δὴ) he shows off to a very large number." Ἐπιδεικνύμαι (act. and mid.) is specially used for "making a display" of one's rhetorical powers. Cf. Plato, Hipp. Maj. 286 B, τοῦτον (τὸν λόγον), καὶ ἐκεῖ ἐπεδειξάμην, καὶ ἐνθάδε μέλλω ἐπιδεικνύμαι ἐν τῷ διδασκαλείῳ.

³ τὴν δι' ἀρετῆς ὁδόν. This is a cognate accusative after τρέψονται, equivalent to βῆσονται in sense. Below, εἰς ἡσυχίαν seems to be connected with ἐξελθόντα,

"after going out for quiet." The deliberative subjunctive τράπηται has been noticed before. Cf. I. ii. 15.

⁴ ἐσθῆτι δὲ λευκῇ. This does not refer to τὸ σχῆμα apparently, but depends on κεκοσμημένην, "and herself decked in white apparel." Below, in δοκεῖν φαίνεσθαι, this is the real order of the words, "she appeared to have a look."

⁵ κατασκοπεῖσθαι. Perhaps this means "to look down upon," and ἐπισκοπεῖν "to cast glances on" (others).

πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥηθεῖσαν ἵεναι τὸν αὐτὸν τρόπον, τὴν δ' ἑτέραν φθάσαι βουλομένην προσδραμεῖν τῷ Ἡρακλεῖ καὶ εἰπεῖν Ὅρω σε, ὦ Ἡράκλεις, ἀποροῦντα, ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη· εἴαν οὖν ἐμὲ φίλην ποιησάμενος⁶, ἐπὶ τὴν ἡδίστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος ἔσῃ, τῶν δὲ χαλεπῶν ἄπειρος διαβίωσῃ. 24. Πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπούμενος διέσῃ⁷, τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτὸν εὖροις, ἢ τί ἂν ἰδὼν ἢ τί ἀκούσας τέρφθῃς, ἢ τίνων ὀσφραϊνόμενος ἢ ἀπτόμενος ἡσθῇς, τίσι δὲ παιδικoῖς ὁμιλῶν μάλιστ' ἂν εὐφρανθῇς, καὶ πῶς ἂν μαλακώτατα καθεύδοις, καὶ πῶς ἂν ἀπουώτατα τούτων πάντων τυγχάνοις. 25. Ἐὰν δέ ποτε γένηται τις ὑποψία σπάνεως ἀφ' ὧν⁸ ἔσται ταῦτα, οὐ φόβος, μή σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζεσθαι· ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσῃ, οὐδενὸς ἀπεχόμενος, ὅθεν ἂν δυνατόν ἢ τι κερδᾶναι· πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ ξυνούσις ἐξουσίαν ἐγωγε παρέχω. 26. Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα· Ὡ γύναι, ἔφη, ὄνομα δέ σοι⁹ τί ἐστίν; ἡ δέ· Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὐδαιμονίαν, οἱ δὲ μισοῦντές με ὑποκοριζόμενοι¹⁰ ὀνομάζουσίν με

⁶ ποιησάμενος. If the reading be correct, there must be supplied τὴν ἐπὶ τὸν βίον ὁδὸν τράπη, "if you adopt your course of life, by making a friend of me."

⁷ διέσῃ. This is probably corrupt, but if correct it supposes a word, διεῖναι, in the sense of living all through one's days, like διαγιγνεσθαι.

⁸ σπάνεως ἀφ' ὧν. That is, σπάνεως τούτων ἀφ' ὧν ταῦτα (all these delights) ἔσται. So below,

in οἷς ἂν κ.τ.λ. there is the same attraction of the relative to τούτοις.

⁹ ὄνομα δέ σοι. For δέ see I. iii. 13, under τοὺς δὲ καλοὺς.

¹⁰ ὑποκοριζόμενοι. The usual meaning of this verb is, to give diminutive names to any thing; these are easily subdivided into fondling or endearing names, and depreciatory; in the former case, what is bad might be cloaked over by a specious name; in the

Κακιαν. 27. Καὶ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα εἶπε· Καὶ ἐγὼ¹¹ ἤκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννησάντάς σε καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ τὴν πρὸς ἐμέ ὁδὸν τράποιο, σφόδρ' ἂν σε τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι, καὶ ἐμέ ἔτι πολὺ ἐντιμωτέραν καὶ ἐπ' ἀγαθοῖς¹² διαπρεπεστέραν φανῆναι· οὐκ ἐξαπατήσω δέ σε προοιμίῳ ἡδονῆς, ἀλλ', ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα διηγῆσομαι μετ' ἀληθείας. 28. Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἵλεως εἶναι σοι βούλει, θεραπευτέον τοὺς θεοὺς· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετήτεον· εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελήτεον· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν· εἴτε γῆν βούλει σοι καρποὺς ἀφθόλους φέρειν, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἶει δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελήτεον· εἴτε διὰ πολέμου ὁρμῆς αὖξεσθαι καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς τε¹³ παρὰ τῶν ἐπισταμένων

latter, what is good might be depreciated by a lowering term. For the former sense cf. Plato, de Repub. 400 E, ἀνοίαν οὖσαν ὑποκοριζόμενοι καλοῦμεν ὡς εὐήθειαν. The latter meaning is very rare. The primary notion of the word is of course that of talking like a baby (κόρη).

¹¹ Καὶ ἐγώ. "I also," as well as she. Below, in εἰ τὴν πρὸς ἐμέ, the optative with ἂν strikes one as a less usual form than εἰάν with a subjunctive. The difference is, that the former puts the

matter as a pure hypothesis, without any intimation of more or less probability. The latter conveys an idea of the matter being speedily tested one way or the other. And this last, under the circumstances, seems the more natural way here.

¹² ἐπ' ἀγαθοῖς. "For the benefits I bring you." There is a similar use of ἐπί in the next paragraph, ἐπ' ἀρετῇ θαυμάζεσθαι.

¹³ τέχνας αὐτάς τε. The particle τέ is somewhat out of place. In fact, ἀσκητέον is superfluous.

μαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον· εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ γνῶμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις¹⁴ καὶ ἰδρώτι. 29. Καὶ ἡ Κακία ὑπολαβούσα εἶπεν, ὥς φησι Πρόδικος· Ἐννοεῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι αὕτη διηγεῖται; ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. 30. Καὶ ἡ Ἀρετὴ εἶπεν· ὦ τλήμων, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα, μηδὲν τούτων ἕνεκα πράττειν ἐθέλουσα; ἦτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ, πρὶν ἐπιθυμῆσαι, πάντων ἐμπίπλασαι, πρὶν μὲν πεινῇν ἐσθίουσα, πρὶν δὲ διψῇν πίνουσα, καὶ ἵνα μὲν ἡδέως φάγῃς, ὄψοποιούς μηχανωμένη, ἵνα δὲ ἡδέως πίνῃς, οἶνους τε πολυτελεῖς παρασκευάζῃ¹⁵ καὶ τοῦ θέρους χιόνα¹⁶ περιθέουσα ζητεῖς· ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμνὰς μαλακάς, ἀλλὰ καὶ τὰς κλῖνας καὶ τὰ ὑπόβαθρα¹⁷ ✓

Either αὐτὰς τε μαθητέον καὶ ὅπως δεῖ χρῆσθαι αὐταῖς, or if ἀσκητέον be in the sentence, the words ought to run τέχνας αὐτὰς μαθητέον τε καὶ ἀσκητέον ὅπως κ.τ.λ.

¹⁴ σὺν πόνοις. Kühner remarks that σὺν in the sense of the instrument is rare. But this passage does not supply an instance of it; the words only imply that the training was not without toil and sweat, not unaccompanied by them. Below, in τούτων ἕνεκα, the pronoun refers to τῶν ἀγαθῶν and τῶν ἡδέων. Vice does nothing to earn what is good or pleasant.

¹⁵ παρασκευάζῃ. This is a change from a participle to a finite verb; either μηχανᾷ and παρασκευάζῃ, or μηχανωμένη and παρασκευαζομένη would have been

regular. Cf. Thucyd. viii. 48, οἱ μὲν Χῖοι ἀναίσχυντοι εἶεν, πλουσιώτατοι ὄντες, ἐπικουρίᾳ δὲ ὅμως σωζόμενοι ἀξιούσι κινδυνεύειν.

¹⁶ χιόνα. The snow was to cool their wine, or water. The Romans used snow for the same purpose. "Nec nisi per niveam Cæcuba potat aquam" (Mart. xii. 17). Below, for τὰς στρωμνὰς μαλακάς (i. e. ὥστε μαλακάς εἶναι), see a previous note (II. i. 9).

¹⁷ ὑπόβαθρα. Schneider makes these out to be a sort of rockers attached to the legs of the couches to give a swinging motion to them, so as to lull the person to sleep. Others take it to be simply carpets spread beneath to prevent any noise. I do not know which is the real meaning.

ταῖς κλίναις παρασκευάζῃ· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν, ὅ,τι ποιῆς, ὑπνουν ἐπιθυμεῖς· τὰ δὲ ἀφροδίσια πρὸ τοῦ δέεσθαι ἀναγκάζεις, πάντα μηχανωμένη καὶ γυναιξὶ καὶ ἀνδράσι χρώμενη· οὕτω γὰρ παιδεύεις τοὺς ἑαυτῆς φίλους¹⁸; τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δ' ἡμέρας τὸ χρησιμώτατον κατακοιμίζουσα¹⁹. 31. Ἀθάνατος δὲ οὐσα ἐκ θεῶν μὲν ἀπέρριψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζῃ· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου ἑαυτῆς, ἀνήκοος εἶ καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν τεθέασαι. Τίς δ' ἂν σοι λεγούσῃ τι πιστεύσεις; τίς δ' ἂν δεομένη τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὐφρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οἱ νέοι μὲν ὄντες τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι δὲ γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαροὶ διὰ νεότητος τρεφόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες, τοῖς μὲν πεπραγμένοις αἰσχυρόμενοι, τοῖς δὲ πραττομένοις²⁰ βαρυνόμενοι, τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γήρας ἀποθέμενοι. 32. Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν οὔτε θείον οὔτε ἀνθρώπινον χωρὶς ἐμοῦ γίγνεται· τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρὰ ἀνθρώποις οἷς προσήκει²¹, ἀγαπητὴ μὲν συνεργὸς τεχνίταις, πιστὴ δὲ φύλαξ οἰκῶν

¹⁸ τοὺς ἑαυτῆς φίλους. See I. iv. 9. If the reading be correct, it is unfavourable to Kühner's theory there alluded to.

¹⁹ κατακοιμίζουσα. "Slumbering away the best part of the day." Below, in λεγούσῃ τι πιστεύσεις, it is immaterial whether τι be joined with the participle or the verb. In I. ii. 60, ἐπαρκεῖν is used with a genitive, ἐπὶ κείνῳ τῶν ἑαυτοῦ.

²⁰ πρᾶττομένοις. The men are

ashamed of their past conduct, and their present life is a burden to them. They have run through (διαδραμόντες) their pleasures, and their hardships fall on them in their old age.

²¹ οἷς προσήκει. That is, παρ' οἷς προσήκει με τιμᾶσθαι. The omission of the preposition before the relative in such cases is very common. Cf. III. vii. 3, ἐν ταῖς συνουσίαις αἷς συνέει. Cf. also Plato, de Leg. 659 A, ἐκ τούτου

δεσπόταις, εὐμενῆς δὲ παραστάτις οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός. ...

33. "Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις" ²² ἡδεῖα μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γάρ, ἕως ἂν ἐπιθυμήσωσιν αὐτῶν. "Ἵπνος δ' αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις, καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦτον μεθιάσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νεῶν τιμαῖς ἀγάλλονται· καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμνηνται, εὖ δὲ τὰς παρούσας ἡδονται πράττοντες, δι' ἐμὲ φίλοι μὲν θεοὶς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν· ὅταν δ' ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κείνται, ἀλλὰ μετὰ μνήμης τὸν αἰὲ χρόνον ὑμνούμενοι θάλλουσι. Τοιαυτὰ σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονη- ^{in some} ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ 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ὦ Ἀριστιππε, τούτων ἐνθυμουμένῳ πειρᾶσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν.

CHAPTER II.

1. Αἰσθόμενος δέ ποτε Λαμπροκλέα, τὸν πρεσβύτατον υἱὸν ἑαυτοῦ, πρὸς τὴν μητέρα χαλεπαίνοντα· Εἰπέ μοι, ἔφη, ὦ παῖ, οἶσθά τινας ἀνθρώπους ἀχαρίστους καλουμένους; Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάθηκας οὖν τοὺς τί ποιούντας²⁴ τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; Ἔγωγε, ἔφη· τοὺς γὰρ εὖ παθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσιν. Οὐκοῦν δοκοῦσί σοι ἐν τοῖς ἀδίκοις καταλογίζεσθαι τοὺς ἀχαρίστους; 2. Ἐμοιγε, ἔφη. Ἦδη δέ ποτ'²⁵ ἐσκέψω, εἰ ἄρα, ὥσπερ τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους ἄδικον εἶναι δοκεῖ, τοὺς δὲ πολεμίους δίκαιον, καὶ τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἄδικόν ἐστι, πρὸς δὲ τοὺς πολεμίους δίκαιον; Καὶ μάλα, ἔφη· καὶ δοκεῖ μοι, ὅφ' οὐ ἂν τις²⁶ εὖ παθὼν εἴτε φίλου εἴτε πολεμίου μὴ πειρᾶται χάριν ἀποδιδόναι, ἄδικος εἶναι. 3. Οὐκουν, εἰ γε οὕτως ἔχει τοῦτο, εἰλικρινής τις ἂν εἴη ἀδικία ἢ ἀχαριστία; συνω-

sopher, as putting indeed virtue on a very low level.

²⁴ τοὺς τί ποιούντας. See note on I. iv. 14 for the position of τί. For the double accusative cf. Plato, de Leg. 704 A, ὅτι δεήσει καλεῖν αὐτήν.

²⁵ Ἦδη δέ ποτε. "Did you ever, taking up the matter from this point (ἤδη), examine," &c. Below, in καὶ τὸ ἀχαριστεῖν, καί is "also," otherwise no assertion would be made.

²⁶ ὅφ' οὐ ἂν τις. Literally this is "benefited by whatever person,

a man does not try to make a return, he seems to me to be unjust." This is a compressed form of ἐάν τις, ὅφ' ἑτέρου τινός, ὅστις ἂν ᾖ, εὖ παθὼν, μὴ πειρᾶται χάριν ἀποδιδόναι, οὗτος ἄδικος εἶναι δοκεῖ. The relative belongs to the participle only. Cf. Tacitus, Agric. 38, "Unde proximo latere Britanniae lecto omni redierat," and Ann. xi. 38, "quod frustra jugulo admovens ictu tribuni transfigitur," for the same use in Latin.

μολόγει. Οὐκουν, ὅσῳ ἂν τις μείζω ἀγαθὰ παθὼν μὴ ἀποδιδῶ χάριν, τοσοῦτῳ ἀδικώτερος ἂν εἴη; συνέφη καὶ τοῦτο. Τίνας οὖν, ἔφη, ὑπὸ τίνων²⁷ εὖροιμεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων; οὗς οἱ γονεῖς ἐκ μὲν οὐκ ὄντων²⁸ ἐποίησαν εἶναι, τοσαῦτα δὲ καλὰ ἰδεῖν καὶ τοσοῦτων ἀγαθῶν μετασχεῖν, ὅσα οἱ θεοὶ παρέχουσι τοῖς ἀνθρώποις· ἃ δὴ καὶ οὕτως ἡμῖν δοκεῖ παντὸς ἄξια εἶναι, ὥστε πάντες τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν καὶ αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν, ὥς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσοντας²⁹. 4. Καὶ μὴν οὐ τῶν γε ἀφροδισίων ἔνεκα παιδοποιεῖσθαι τοὺς ἀνθρώπους ὑπολαμβάνεις, ἐπεὶ τούτου γε³⁰ τῶν ἀπολυσόντων μεσταὶ μὲν αἱ ὁδοί, μεστὰ δὲ τὰ οἰκήματα· φανεροὶ δ' ἐσμέν καὶ σκοπούμενοι, ἐξ ὁποίων ἂν γυναικῶν βέλτιστα ἡμῖν τέκνα γένοιτο, αἷς συνελθόντες τεκνοποιούμεθα. 5. Καὶ ὁ μὲν γε ἀνὴρ τὴν τε συντεκνοποιήσουσαν ἑαυτῷ τρέφει καὶ τοῖς μέλλουσιν ἔσεσθαι παισὶ προπαρασκευάζει πάντα, ὅσα ἂν οἴηται συνοίσειν αὐτοῖς πρὸς τὸν βίον, καὶ ταῦτα ὥς ἂν δύνηται πλείστα· ἡ δὲ γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα περὶ τοῦ βίου καὶ μεταδιδούσα τῆς τροφῆς ἧς καὶ αὐτὴ³¹

²⁷ Τίνας . . . ὑπὸ τίνων. A double question is here conveyed, as in such phrases as τίς πόθεν εἶ, and the like.

²⁸ ἐκ μὲν οὐκ ὄντων. With this compare such phrases as ἐκ πτωχῶν πλουσίους γίγνεσθαι. Translate, "from a state of non-existence, made them live."

²⁹ παύσοντας. This is construed as though οἱ πολῖται had preceded instead of αἱ πόλεις. Cf. Plato, de Leg. 657 D, τὸ δὲ τῶν πρεσβυτέρων (οἱ πρεσβύτεροι) ἐκείνους αὐθροῦντες.

³⁰ τούτου γε. Sc. τὸ τῶν ἀφροδισίων, used like τὸ τῶν πρεσβυτέρων in the last note. It is to be noticed that οἶκημα is especially used in the sense it bears here, "a house of ill repute."

³¹ ἧς καὶ αὐτὴ. This is a very unusual case of Attic attraction. This attraction usually takes place only when the relative would naturally be in the accusative case. Here it would be in the dative. Madvig quotes παρ' ὧν μὲν βοηθεῖς οὐδεμίαν λήψῃ χάριν, from Æschin. de Falsâ Leg., for παρὰ τούτων οἷς.

τρέφεται, καὶ σὺν πολλῷ πόνῳ διενέγκασα καὶ τεκοῦσα
τρέφει τε καὶ ἐπιμελεῖται, οὔτε προπεπονθυῖα οὐδὲν
ἀγαθόν, οὔτε γιγνώσκον τὸ βρέφος³², ὕφ' ὅτου εὖ πάσχει,
οὐδὲ σημαίνειν δυνάμενον, ὅτου δέεται, ἀλλ' αὐτὴ
στοχαζομένη τά τε συμφέροντα καὶ κεχαρισμένα
πειράται ἐκπληροῦν καὶ τρέφει πολλὸν χρόνον καὶ ἡμέρας
καὶ νυκτὸς ὑπομένουσα πονεῖν, οὐκ εἰδυῖα, τίνα τούτων
χάριν ἀπολήψεται. 6. Καὶ οὐκ ἄρκει θρέψαι μόνον,
ἀλλὰ καί, ἐπειδὰν δόξωσιν ἱκανοὶ εἶναι οἱ παῖδες μαν-
θάνειν τι, ἃ μὲν ἂν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς
τὸν βίον, διδάσκουσιν ἃ δ' ἂν οἴωνται ἄλλον ἱκανώ-
τερον εἶναι διδάξαι, πέμπουσι πρὸς τούτον δαπανῶντες
καὶ ἐπιμελοῦνται πάντα ποιοῦντες, ὅπως οἱ παῖδες
αὐτοῖς γένωνται ὡς δυνατὸν βέλτιστοι. 7. Πρὸς ταῦτα
ὁ νεανίσκος ἔφη· Ἀλλὰ τοι, εἰ καὶ πάντα ταῦτα πε-
ποίηκε³³ καὶ ἄλλα τούτων πολλαπλάσια, οὐδεὶς ἂν
δύναιτο αὐτῆς ἀνασχέσθαι τὴν χαλεπότητα. Καὶ ὁ
Σωκράτης· Πότερα δὲ οἶει, ἔφη, θηρίου ἀγριότητα
δυσφορωτέραν εἶναι, ἢ μητρός; ἐγὼ μὲν οἶμαι, ἔφη,
τῆς μητρός³⁴, τῆς γε τοιαύτης. Ἦδη πώποτε οὖν ἡ
δακοῦσα κακὸν τί σοι ἔδωκεν ἢ λακτίσασα, οἷα ὑπὸ

³² οὔτε γιγνώσκον τὸ βρέφος. This seems to me an accusative absolute, although in such constructions ὡς is usually found; for instance above, I. vi. 5, ὡς ἤδῳ σοι ἃ σὺ παρασκευάζῃ, ὄντα. Some commentators make the words governed by τρέφει, which is very awkward.

³³ πεποίηκε. The subject of this is ἡ ἐμὴ μήτηρ, the whole conversation having arisen from the conduct of Lamprocles towards his mother.

³⁴ τῆς μητρός. It is not clear why the article is omitted on the first mention (εἶναι ἡ μητρός) and inserted in the second. Kühner

suggests that Socrates speaks generally "of any mother, be she who she may;" and that Lamprocles applies the remark to his own mother, of whom he mainly thinks. Perhaps μήτηρ, like γῆ, ἥλιος, and similar nouns, may be used with or without the article, as in any case there could hardly be any ambiguity; and as θηρίου has naturally no article, μητρός also has none. In the next clause the article is used, as there is no reason for its being omitted, and on the second mention, there is always a probability in favour of the article being found, from the very nature of its meaning.

θηρίων ἤδη πολλοὶ ἔπαθον; 8. Ἀλλὰ νῆ Δία, ἔφη, λέγει, ἃ οὐκ ἂν τις ἐπὶ τῷ βίῳ παντὶ ³⁵ βούλοιτο ἀκούσαι. Σὺ δὲ πόσα, ἔφη ὁ Σωκράτης, οἶει ταύτη δυσάνεκτα καὶ τῇ φωνῇ καὶ τοῖς ἔργοις ἐκ παιδίου δυσκολαίνων καὶ ἡμέρας καὶ νυκτὸς πράγματα παρασχεῖν, πόσα δὲ λυπῆσαι κάμνων; Ἀλλ' οὐδεπώποτε αὐτήν, ἔφη, οὐτ' εἶπα οὐτ' ἐποίησα οὐδέν, ἐφ' ᾧ ἡσχύνθη. 9. Τί δ'; οἶει, ἔφη, χαλεπώτερον εἶναι σοι ἀκούειν ὧν αὐτὴ λέγει, ἢ τοῖς ὑποκριταῖς, ὅταν ἐν ταῖς τραγωδαῖς ἀλλήλους τὰ ἔσχατα λέγωσιν; Ἀλλ', οἶμαι, ἐπειδὴ οὐκ οἴονται τῶν λεγόντων οὔτε τὸν ἐλέγχοντα ἐλέγχειν ἵνα ζημιώσῃ, οὔτε τὸν ἀπειλοῦντα ἀπειλεῖν, ἵνα κακόν τι ποιήσῃ, ῥαδίως φέρουσι. Σὺ δ' εὖ εἰδώς, ὥς, ὅ,τι λέγει οἱ ἡ μήτηρ, οὐ μόνον οὐδὲν κακὸν νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι ἀγαθὰ εἶναι, ὅσα οὐδενὶ ἄλλῳ, χαλεπαίνει; ἢ νομίζεις κακόνουν τὴν μητέρα σοι εἶναι; Οὐ δῆτα, ἔφη, τοῦτό γε οὐκ οἶομαι. 10. Καὶ ὁ Σωκράτης· Οὐκοῦν, ἔφη, σὺ ταύτην, εὖνουν τέ σοι οὔσαν καὶ ἐπιμελομένην, ὥς μάλιστα δύναται, κάμνοντος, ὅπως ὑγιαίνης ³⁶ τε καὶ ὅπως τῶν ἐπιτηδείων μηδενὸς ἐνδεὴς ἔσῃ, καὶ πρὸς τούτοις πολλὰ τοῖς θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ καὶ εὐχὰς ἀποδιδούσαν, χαλεπὴν εἶναι φῆς; ἐγὼ μὲν οἶμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν μητέρα, τὰγαθὰ σε οὐ δύνασθαι φέρειν. 11. Εἰπέ δέ μοι, ἔφη, πότερον ἄλλον τινὰ οἶει δεῖν θεραπευεῖν, ἢ παρεσκευάσαι μηδενὶ ἀνθρώπων πειρᾶσθαι ἀρέσκειν, μηδ' ἔπεσθαι, μηδὲ πείθεσθαι, μήτε

³⁵ ἐπὶ τῷ βίῳ παντί. "At the price of a whole lifetime." One would not choose to hear such abuse, if one was to be rewarded for it by an extra life. Cf. II. i. 18, ἐπ' ἀγαθῇ ἐλπίδι.

³⁶ ὅπως ὑγιαίνης. This verb is in the subjunctive, and ἔσῃ in the next clause in the indicative.

Perhaps the reason is, that the first result, the health of Lamprocles, is a matter somewhat uncertain, not in fact depending entirely on his mother; the second result was entirely in her own hands, and therefore the indicative is used. Cf. note on II. i. 2, under ὅπως ἔσται.

στρατηγῷ μήτε ἄλλῳ ἄρχοντι; Ναὶ μὰ Δί' ἔγωγε, ἔφη. 12. Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῷ γείτονι βούλει σὺ ἀρέσκεις, ἵνα σοι καὶ πῦρ ἐναύη, ὅταν τούτου δέῃ, καὶ ἀγαθοῦ τέ σοι γίγνηται συλλήπτωρ, καί, ἂν τι σφαλλόμενος τύχῃς, εὐνοϊκῶς ἐγγύθεν βοηθῇ σοι; Ἐγωγε, ἔφη. Τί δέ; συνοδοιπόρον ἢ σύμπλουν, ἢ εἰ τῷ ἄλλῳ ἐντυγχάνοις, οὐδὲν ἂν σοι διαφέροι φίλον ἢ ἐχθρὸν γενέσθαι, ἢ καὶ τῆς παρὰ τούτων³⁷ εὐνοίας οἶει δεῖν ἐπιμελεῖσθαι; 13. Ἐγωγε, ἔφη. Εἵτα τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ μητέρα τὴν πάντων μάλιστά σε φιλοῦσαν οὐκ οἶει δεῖν θεραπεύειν; οὐκ οἶσθ', ὅτι καὶ ἡ πόλις ἄλλης μὲν ἀχαριστίας οὐδεμίας ἐπιμελεῖται οὐδὲ δικάζει, ἀλλὰ περιορᾷ τοὺς εὖ πεπονθότας χάριν οὐκ ἀποδιδόντας, ἐὰν δέ τις γονέας μὴ θεραπεύῃ, τούτῳ δίκην³⁸ τε ἐπιτίθησι καὶ ἀποδοκιμάζουσα οὐκ ἐὰ ἄρχειν τούτον, ὥς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θυόμενα ὑπὲρ τῆς πόλεως, τούτου θύοντος, οὔτε ἄλλο καλῶς³⁹ καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος; καὶ νῆ Δία ἐάν τις τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμήῃ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις. 14. Σὺ οὖν, ὦ παῖ, ἂν σωφρονῆς, τοὺς μὲν θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, εἴ τι παρημέληκας τῆς μητρός, μή σε καὶ οὔτοι νομίσαντες ἀχάριστον εἶναι οὐκ ἐθέλωσιν εὖ

³⁷ καὶ τῆς παρὰ τούτων. "The good will also which proceeds from them." The καὶ implies that not only a neighbour, but a fellow-traveller by land or sea, is worth conciliating.

³⁸ τούτῳ δίκην. By the Athenian law, an action lay against children if they struck their parents or abused them, or failed to support them. The cause was a public one, *γραφή*, so that *δίκη* is not used here in its distinctive

sense as a private suit. Any person convicted of this offence would be rejected in the scrutiny (*δοκιμασία*) held into the previous conduct of any one nominated to any public office.

³⁹ οὔτε ἄλλο καλῶς. Sc. οὔτε ἄλλο οὐδὲν ἂν (*πραττόμενον*) τοσούτου πράξαντος. For the accusative absolute see I. ii. 20. Below, καὶ τοῦτο is "this also," or there would be no *apodosia*.

ποιεῖν τοὺς δὲ ἀνθρώπους αὐτὴν φυλάξῃ, μή σε αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, εἴτα ἐν ἐρημίᾳ⁴⁰ φίλων ἀναφανῆς· εἰ γάρ σε ὑπολάβοι πρὸς τοὺς γονεῖς ἀχάριστον εἶναι, οὐδεὶς ἂν νομίσειεν εὖ σε ποιήσας χάριν ἀπολήψεσθαι.

CHAPTER III.

1. Χαιρεφῶντα δέ ποτε καὶ Χαιρεκράτην, ἀδελφῶ μὲν ὄντε ἀλλήλοιον, ἑαυτῷ δὲ γνωρίμῳ, αἰσθόμενος διαφερομένῳ, ἰδὼν τὸν Χαιρεκράτην· Εἰπέ μοι, ἔφη, ὦ Χαιρέκρατες, οὐ δῆπου καὶ σὺ⁴¹ εἰ τῶν τοιούτων ἀνθρώπων, οἱ χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφούς; καὶ ταῦτα τῶν μὲν ἀφρόνων ὄντων, τοῦ δὲ φρονίμου⁴², καὶ τῶν μὲν βοηθείας δεομένων⁴³, τοῦ δὲ βοηθεῖν δυναμένου, καὶ πρὸς τούτοις τῶν μὲν πλειόνων ὑπαρχόντων, τοῦ δὲ ἐνός. 2. Θαυμαστὸν δὲ καὶ τοῦτο, εἴ τις τοὺς μὲν ἀδελφούς ζημίαν ἡγείται, ὅτι οὐ καὶ τὰ τῶν ἀδελφῶν κέκτηται, τοὺς δὲ πολίτας οὐχ ἡγείται ζημίαν, ὅτι οὐ καὶ τὰ τῶν πολιτῶν ἔχει, ἀλλ' ἐνταῦθα μὲν δύναται λογιζέσθαι, ὅτι κρεῖττον σὺν πολλοῖς

⁴⁰ εἴτα ἐν ἐρημίᾳ. Εἴτα (or ἔπειτα) is here put for καὶ εἴτα, in the sense of "and then." Cf. Plato, Apol. 23 C, καὶ αὐτοὶ πολυλάκεις ἐμὲ μιμοῦνται, εἴτα ἐπιχειροῦσιν ἄλλους ἐξετάζειν.

⁴¹ οὐ δῆπου καὶ σὺ. "Surely you too are not," &c. Below, as ἀρετὴ ἐστὶν ἀγαθόν is the usual construction, and not ἀγαθή, there is no difficulty in χρησιμώτερον here.

⁴² τοῦ δὲ φρονίμου. This singular is rather awkward after ἀδελφούς; but Socrates at first, I suppose, speaks of brothers generally, and then rather dwells on

the case of Chærecrates, who had only one.

⁴³ τῶν μὲν βοηθείας δεομένων. This is an odd expression applied to money. It is of course something opposite to the power of a brother to help one. Perhaps it alludes to the helplessness of money to do any thing of itself without some human power to set it in motion. Or it may only mean that it wants looking after, that no one may steal it. Below, καὶ τὰ τῶν ἀδελφῶν is "the property of his brothers as well as his own."

οἰκοῦντα ἀσφαλῶς ἀρκοῦντα⁴⁴ ἔχειν, ἢ μόνον διαιτῶμενον τὰ τῶν πολιτῶν ἐπικινδύνως πάντα κεκτηῖσθαι, ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι. 3. Καὶ οἰκέτας μὲν οἱ δυνάμενοι ὠνοῦνται, ἵνα συνεργοὺς ἔχωσι, καὶ φίλους κτῶνται, ὥς βοηθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους. 4. Καὶ μὴν⁴⁵ πρὸς φιλίαν μέγα μὲν ὑπάρχει⁴⁶ τὸ ἐκ τῶν αὐτῶν φῦναι, μέγα δὲ τὸ ὁμοῦ τραφήναι, ἐπεὶ καὶ τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντρόφων πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσί τε μᾶλλον τοὺς συναδέλφους ὄντας τῶν ἀναδέλφων καὶ ἦττον τούτοις ἐπιτίθενται. Καὶ ὁ Χαιρεκράτης εἶπεν 5. 'Ἄλλ' εἰ μὲν, ὦ Σώκρατες, μὴ μέγα εἴη τὸ διάφορον, ἴσως ἂν δέοι φέρειν τὸν ἀδελφὸν καὶ μὴ μικρῶν ἕνεκα φεύγειν ἀγαθὸν γάρ, ὥσπερ καὶ σὺ λέγεις, ἀδελφός, ὦν οἶον δεῖ ὁπότε μέντοι⁴⁷ παντὸς ἐνδέοι καὶ πᾶν τὸ ἐναντιώτατον εἴη, τί ἂν τις ἐπιχειροίη τοῖς ἀδυνάτοις; καὶ ὁ Σωκράτης ἔφη 6. Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ὥσπερ οὐδὲ σοί, ἢ

⁴⁴ ἀρκοῦντα. This is the neuter plural. Cf. I. ii. 1, πάνν μικρὰ κεκτημένος πάνν ῥαδίως ἔχειν ἀρκοῦντα. Below, there is a change from εἴ τις ἡγείται κ.τ.λ., to the plural, ἀγνοοῦσι. Cf. Plato, Repub. 344 B, ἐπειδὴν δὲ τις δουλώσῃται εὐδαίμονες κέκληνται. For the accusative, ὥσπερ γιγνομένους, see I. ii. 20.

⁴⁵ Καὶ μὴν. "And yet." Cf. II. x. 3, καὶ μὴν οἴσθα γε. Madvig quotes a good instance, ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος, καὶ μὴν σὺ γ' οὐκω σωφρονεῖν ἐπίστασαι.

⁴⁶ ὑπάρχει. "Is a starting-point." Cf. Plato, Hip. Maj. 367 B. οὐχὶ δεῖ ὑπάρχειν αὐτῷ

δυνατὸν εἶναι ψεύδεσθαι. Here however τὸ ἐκ τῶν αὐτῶν φῦναι is the subject. Below, with οἶον δεῖ supply εἶναι.

⁴⁷ ὁπότε μέντοι. For the use of ὁπότε with the optative, see I. ii. 57, ἐπειδὴ ὁμολογήσαιο. The verb ἐνδέοι seems to be used impersonally. Cf. Xenoph. Anab. VII. i. 41, πολλῶν ἐνέδει αὐτῷ, and Dem. Olynth. I. p. 14, ἅπαντος ἐνδεῖ τοῦ πόρου, "there is a want of all revenue." The word however is used personally. Cf. Cratyl. 432 D, δσου ἐνδέουσιν αἱ εἰκόνες τὰ αὐτὰ ἔχειν. Here the construction is probably παντὸς ἐνδέοι τῷ ἀδελφῷ εἶναι τοιοῦτῳ κ.τ.λ.

ἔστιν οἷς καὶ πάννυ ἀρέσκει; Διὰ τοῦτο γάρ ⁴⁸ τοι, ἔφη, ὦ Σώκρατες, ἄξιόν ἐστιν ἐμοὶ ⁴⁹ μισεῖν αὐτόν, ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δέ, ὅπου ἂν παρῇ, πανταχοῦ καὶ ἔργῳ καὶ λόγῳ ζημία μᾶλλον ἢ ὠφέλεια ἐστίν. 7. Ἄρ' οὖν, ἔφη ὁ Σωκράτης, ὥσπερ ἵππος τῷ ἀνεπιστήμονι μὲν, ἐγχειροῦντι δὲ χρῆσθαι ζημία ἐστίν, οὕτω καὶ ἀδελφός, ὅταν τις αὐτῷ μὴ ἐπιστάμενος ⁵⁰ ἐγχειρῇ χρῆσθαι, ζημία ἐστίν; 8. Πῶς δ' ἂν ἐγώ, ἔφη ὁ Χαιρεκράτης, ἀνεπιστήμων εἶην ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα καὶ εὖ ποιεῖν τὸν εὖ ποιῶντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὔτ' εὖ λέγειν οὔτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσομαι. 9. Καὶ ὁ Σωκράτης ἔφη· Θαυμαστά γε λέγεις, ὦ Χαιρέκρατες, εἰ κύνα μὲν ⁵¹, εἰ σοι ἦν ἐπὶ προβάτοις ἐπιτήδειος ὦν καὶ τοὺς μὲν ποιμένας ἡσπάζετο, σοὶ δὲ προσιόντι ἐχαλέπαινε, ἀμελήσας ἂν τοῦ ὀργίζεσθαι ἐπειρῶ εὖ ποιήσας· πρᾶννει αὐτόν, τὸν δὲ ἀδελφὸν φῆς μὲν μέγα ἂν ἀγαθὸν εἶναι, ὄντα πρὸς σέ οἶον δεῖ, ἐπίστασθαι δὲ ὁμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν οὐκ ἐπιχειρεῖς μηχανᾶσθαι, ὅπως σοι ὡς βέλτιστος ἔσται; 10. καὶ ὁ Χαιρεκράτης· Δέδοικα, ἔφη, ὦ Σώκρατες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν, ὥστε Χαιρεφῶντα ποιῆσαι πρὸς ἐμὲ οἶον δεῖ. Καὶ μὴν ⁵² οὐδέν γε ποικίλον, ἔφη ὁ Σωκράτης, οὐδὲ καὶνὸν δεῖ ἐπ' αὐτόν, ὡς ἐμοὶ δοκεῖ,

⁴⁸ Διὰ τοῦτο γάρ. Cf. I. iv. 9, οὐδὲ γὰρ τὴν ἑαυτοῦ σύ γε ψυχὴν ὀρεῖς, and the note there.

⁴⁹ ἄξιόν ἐστιν ἐμοί. "It is proper for me." Cf. Xenoph. Anab. II. iii. 25, ἄξιον εἶη βασιλεῖ ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους.

⁵⁰ μὴ ἐπιστάμενος. Sc. χρῆσθαι, to be supplied from ἐγχειρῇ χρῆσθαι.

⁵¹ εἰ κύνα μὲν. This is a complex sentence. Κύνα μὲν is answered by τὸν δὲ ἀδελφόν: and between the μὲν and δέ another μὲν and δέ is inserted, τοὺς μὲν ποιμένας, σοὶ δὲ προσιόντι. Αὐτόν is superfluous, as κύνα is governed by πρᾶννει.

⁵² Καὶ μὴν. See the note above on these words in § 4.

μηχανᾶσθαι, οἷς δὲ καὶ σὺ⁵³ ἐπίστασαι αὐτὸς οἶομαι ἂν αὐτὸν ἀλόντα περὶ πολλοῦ ποιεῖσθαι σε. 11. Οὐκ ἂν φθάνοις⁵⁴, ἔφη, λέγων, εἴ τι ᾗσθησαί με φίλτρον ἐπιστάμενον, ὃ ἐγὼ εἰδὼς λέληθα ἐμαυτόν. Λέγε δὴ μοι, ἔφη, εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅποτε θύοι, καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιούης; Δῆλον, ὅτι κατάρχοιμι ἂν τοῦ αὐτός, ὅτε θύοιμι, καλεῖν ἐκείνον. 12. Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὅποτε ἀποδημοίης, ἐπιμελῆσθαι τῶν σῶν, τί ἂν ποιούης; Δῆλον, ὅτι πρότερος ἂν ἐγχειροῖην ἐπιμελῆσθαι τῶν ἐκείνου, ὅποτε ἀποδημοίῃ. 13. Εἰ δὲ βούλοιο ξένον ποιῆσαι ὑποδέχεσθαι σεαυτόν, ὅποτε ἔλθοις εἰς τὴν ἐκείνου⁵⁵, τί ἂν ποιούης; Δῆλον, ὅτι καὶ τοῦτον πρότερος ὑποδεχοίμην ἂν, ὅποτε ἔλθοι Ἀθήναζε· καὶ εἴ γε βουλοίμην αὐτὸν προθυμῆσθαι διαπράττειν μοι ἐφ' ᾧ ἤκοιμι⁵⁶, δῆλον, ὅτι καὶ τοῦτο δέοι ἂν πρότερον αὐτὸν ἐκείνῳ ποιεῖν. 14. Πάντ' ἄρα σύ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτου⁵⁷. ἢ ὀκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς φανῆς, εἰς πρότερος τὸν ἀδελφὸν εὖ ποιῆς; καὶ μὴν πλείστου γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιος εἶναι, ὃς ἂν φθάνῃ τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους εὐεργετῶν εἰ μὲν οὐ

⁵³ οἷς δὲ καὶ σὺ. "I think that your brother, caught by what you know even yourself, would set a high value on you."

⁵⁴ Οὐκ ἂν φθάνοις. "The sooner you tell me, the better;" "you could not be too soon in telling me." So III. xi. 1, οὐκ ἂν φθάνοιτε, ἔφη, ἀκολουθοῦντες. Below, κατεργάζεσθαι is "to work upon any one," to prevail on them to do something for one.

⁵⁵ εἰς τὴν ἐκείνου. Sc. γῆν. Cf. Thucyd. vi. 78, οὐ περὶ τῆς ἐμῆς μάλλον, ἐν ἴσῳ δὲ καὶ τῆς ἐαυτοῦ ἅμα ἐν τῇ ἐμῇ μαχομένους.

⁵⁶ ἐφ' ᾧ ἤκοιμι. Sc. ταῦτα ἐφ' ᾧ ἤκοιμι. For this sense of ἐπί, not "against," but "for," cf. Thucyd. vi. 47, ἐφ' ὅπερ μάλιστα ἐπέμψθησαν, "for which purpose they were sent." Below, αὐτὸν ἐκείνῳ ποιεῖν is "to do this for him myself," where τοῦτο ποιεῖν is διαπράττειν ταῦτα ἐφ' ᾧ ἤκει.

⁵⁷ ἀπεκρύπτου. "You kept it a secret." Chærecrates knew, by his own admission, how to gain over friends and strangers; he knew the requisite spells, but he kept his knowledge to himself, and made no use of it.

ἐδόκει μοι Χαιρεφῶν ἡγεμονικώτερος εἶναι σοῦ πρὸς τὴν φύσιν ταύτην⁵⁸, ἐκείνον ἂν ἐπειρώμην πείθειν πρότερον ἐγχειρεῖν τῷ σε φίλον ποιεῖσθαι· νῦν δέ μοι σὺ δοκεῖς ἡγούμενος μᾶλλον ἂν ἐξεργάζεσθαι τοῦτο.

15. Καὶ ὁ Χαιρεκράτης εἶπεν· Ἀτοπα λέγεις, ὦ Σώκρατες, καὶ οὐδαμῶς πρὸς σοῦ, ὅς γε κελεύεις ἐμὲ νεώτερον ὄντα καθηγεῖσθαι· καίτοι τούτου γε παρὰ πᾶσιν ἀνθρώποις τὰναντία νομίζεται, τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ ἔργου καὶ λόγου. 16. Πῶς; ἔφη ὁ Σωκράτης· οὐ γὰρ καὶ ὁδοῦ παραχωρῆσαι τὸν νεώτερον πρεσβυτέρῳ συντυγχάνοντι πανταχοῦ νομίζεται καὶ καθήμενον ὑπαναστῆναι καὶ κοίτη μαλακῇ τιμῆσαι καὶ λόγων ὑπεῖξαι⁵⁹; ὦγαθέ, μὴ ὀκνεῖ, ἔφη, ἀλλ' ἐγχείρει τὸν ἄνδρα καταπραΰνειν, καὶ πάννυ ταχύ σοι ὑπακούσεται· οὐχ ὀρᾷς, ὥς φιλότιμός ἐστι καὶ ἐλευθέριος; τὰ μὲν γὰρ πονηρὰ ἀνθρώπια οὐκ ἂν ἄλλως μᾶλλον ἔλοις, ἢ εἰ διδοίης τι, τοὺς δὲ καλοὺς κάγαθούς ἀνθρώπους προσφιλῶς χρώμενος μάλιστα ἂν κατεργάσαιο. 17. Καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν, ἐμοῦ ταῦτα ποιούντος, ἐκείνος μὴδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο⁶⁰, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδειξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ⁶¹ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; ἀλλ' οὐδὲν οἶμαι τούτων ἔσεσθαι· νομίζω γὰρ αὐτόν, ἐπειδὰν αἰσθηταί

⁵⁸ πρὸς τὴν φύσιν ταύτην. "More fit to take the first step towards this character," the character of one who is inclined to make overtures of friendship. Below, ἡγούμενος is equivalent to ἡγεμονικῶς ὄν.

⁵⁹ λόγων ὑπεῖξαι. "To let him have the first word." The genitive is due to the general idea of "retiring from." With a dative the sense is very different, viz. "to yield to any one's argu-

ments."

⁶⁰ Τί γὰρ ἄλλο. With these words ποιήσεις is to be supplied. Cf. Plato, Euthyd. 287 E, τί ἄλλο γε ἐποιοῦν, ἢ ἐξήμαρτον.

⁶¹ ἐκείνος δέ. This cannot depend on κινδυνεύσεις ἐπιδειξαι, as σὺ μὲν χρηστός, for then it would be ἐκείνον; but there must be supplied after ἐκείνος, κινδυνεύσει ἐπιδειξαι φαῦλος εἶναι. This indeed is implied by the very position of σὺ μὲν after ἐπιδειξαι.

σε προκαλούμενον ἑαυτὸν εἰς τὸν ἀγῶνα τοῦτον, πάνυ φιλονεικήσειν, ὅπως περιγένηται σου καὶ λόγῳ καὶ ἔργῳ εὖ ποιῶν. 18. Νῦν μὲν γὰρ οὕτως, ἔφη, διάκεισθον, ὥσπερ εἰ τῷ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλων ἐποίησεν, ἀφεμένῳ⁶² τούτου τράποιντο πρὸς τὸ διακωλύειν ἀλλήλῳ, ἢ εἰ τῷ πόδε θεία μοῖρα πεποιημένῳ πρὸς τὸ συνεργεῖν ἀλλήλοις ἀμελήσαντε τούτου ἐμποδίζοιεν ἀλλήλῳ. 19. Οὐκ ἂν πολλή ἀμαθία εἴη καὶ κακοδαιμονία τοῖς ἐπ' ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι; καὶ μὴν⁶³ ἀδελφῷ γε, ὡς ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι ὠφελείᾳ ἀλλήλοις ἢ χεῖρέ τε καὶ πόδε καὶ ὀφθαλμῷ τὰλλὰ τε, ὅσα ἀδελφὰ ἔφυσεν ἀνθρώποις. Χεῖρες μὲν γάρ, εἰ δέοι αὐτὰς τὰ πλεον ὀργυῖας διέχοντα ἅμα ποιῆσαι, οὐκ ἂν δύναιντο, πόδες δὲ οὐδ' ἂν ἐπὶ τὰ ὀργυῖαν διέχοντα ἔλθοιεν ἅμα, ὀφθαλμοὶ δέ, οἱ καὶ δοκοῦντες⁶⁴ ἐπὶ πλείστον ἐξικνεῖσθαι, οὐδ' ἂν τῶν ἔτι ἐγγυτέρῳ ὄντων τὰ ἔμπροσθεν ἅμα καὶ τὰ ὀπισθεν ἰδεῖν δύναιντο, ἀδελφῷ δέ, φίλῳ ὄντε, καὶ πολὺν διεστῶτε πράττετον ἅμα καὶ⁶⁵ ἐπ' ὠφελείᾳ ἀλλήλοις.

⁶² ἀφεμένῳ. The gender is curious, or rather the fact that the gender is not distinguished by any variety of inflection. Cf. Plato, Phædr. 237 D, δύο τινέ ἐστιν ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα. Also Xen. Cyrop. I. ii. 11, μίαν ἄμφω τούτῳ τῷ ἡμέρα λογίζονται.

⁶³ καὶ μὴν. "And assuredly," not here used adversatively, I think.

⁶⁴ οἱ καὶ δοκοῦντες. "Which have quite the reputation of reaching." This seems the force of καὶ here.

Kühner says there is inherent in the participle *vis concessiva*, by which, I suppose, he means that it is used like *καίπερ*. And so it is below, in καὶ πολὺν διεστῶτε. But I do not see how such a force can exist when the participle has the article.

⁶⁵ ἅμα καί. Some of the editors cancel καί, but ἅμα and ἐπ' ὠφελείᾳ correspond. The brothers act in unison, that is one thing, and for each other's good, that is another.

CHAPTER IV.

1. Ἦκουσα δέ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου, ἐξ ὧν ἔμουγε ἐδόκει μάλιστ' ἂν τις ὠφελεῖσθαι πρὸς φίλων κτήσιν τε καὶ χρεῖαν τοῦτο μὲν γὰρ δὴ⁶⁶ πολλῶν ἔφη ἀκούειν, ὥς πάντων κτημάτων κράτιστον ἂν εἴη φίλος σαφῆς καὶ ἀγαθός, ἐπιμελουμένους δὲ παντὸς μᾶλλον ὁρᾶν ἔφη τοὺς πολλοὺς ἢ φίλων κτήσεως. 2. Καὶ γὰρ οἰκίας καὶ ἀγροὺς καὶ ἀνδράποδα καὶ βοσκήματα καὶ σκεύη κτωμένους τε ἐπιμελῶς ὁρᾶν ἔφη καὶ τὰ ὄντα σώζειν πειρωμένους, φίλον δέ, ὃ μέγιστον⁶⁷ ἀγαθὸν εἶναί φασιν, ὁρᾶν ἔφη τοὺς πολλοὺς οὔτε ὅπως κτήσονται φροντίζοντας, οὔτε ὅπως οἱ ὄντες ἑαυτοῖς σώζονται⁶⁸. 3. Ἀλλὰ καὶ καμνόντων φίλων τε καὶ οἰκετῶν ὁρᾶν τινὰς ἔφη τοῖς μὲν οἰκέταις καὶ ἰατροῦς εἰσάγοντας καὶ τᾶλλα πρὸς ὑγιείαν ἐπιμελῶς παρασκευάζοντας, τῶν δὲ φίλων ὀλιγωροῦντας, ἀποθανόντων τε ἀμφοτέρων ἐπὶ μὲν τοῖς οἰκέταις ἀχθομένους καὶ ζημίαν ἡγουμένους, ἐπὶ δὲ τοῖς φίλοις οὐδὲν οἰομένους ἐλαττοῦσθαι, καὶ τῶν μὲν ἄλλων κτημάτων οὐδὲν ἐὼντας ἀθεράπευτον οὐδ' ἀνεπίσκεπτον, τῶν δὲ φίλων ἐπιμελείας δεομένων ἀμελοῦντας. 4. Ἔτι δὲ πρὸς τούτοις ὁρᾶν ἔφη τοὺς πολλοὺς τῶν μὲν ἄλλων

⁶⁶ τοῦτο μὲν γὰρ δὴ. Here δὴ seems to be joined with τοῦτο, to give emphasis to it; "for *this* he said he had often heard." Sometimes δὴ qualifies γὰρ, and then the sense is "for undoubtedly." This can hardly be the force in the text here. For δὴ with γὰρ cf. Plato, Apol. 21 A, ἤρετο γὰρ δὴ, "for you know he asked me." For δὴ with γὰρ, but emphasizing another word, I borrow from

Kühner, Cyrop. V. iii. 8, εἰ μὲν οὖν, ἔφη, δοκῶ εἰδέναι· πολλὰ γὰρ δὴ ἔγωγε κάκεινος ἐπαβήσιασάμεθα πρὸς ἀλλήλους.

⁶⁷ ὃ μέγιστον. "A thing which they say is," &c.

⁶⁸ σώζονται. This change from the indicative (κτῆσονται) to the subjunctive has occurred before. Cf. II. ii. 10, and the note there. The same explanation may be applied here.

κτημάτων, καὶ πάνυ πολλῶν⁶⁹ αὐτοῖς ὄντων, τὸ πλήθος εἰδότες, τῶν δὲ φίλων, ὀλίγων ὄντων, οὐ μόνον τὸ πλήθος⁷⁰ ἀγνοοῦντας, ἀλλὰ καὶ τοῖς πυνθανομένοις τοῦτο καταλέγειν ἐγχειρήσαντας, οὓς ἐν τοῖς φίλοις ἔθεσαν, πάλιν τούτους ἀνατίθесθαι τοσοῦτον⁷¹ αὐτοὺς τῶν φίλων φροντίζειν. 5. Καίτοι πρὸς ποῖον κτῆμα τῶν ἄλλων παραβαλλόμενος φίλος ἀγαθὸς οὐκ ἂν πολλῷ κρείττων φανείη; ποῖος γὰρ ἵππος ἢ ποῖον ζεύγος οὕτω χρήσιμον, ὥσπερ ὁ χρηστὸς φίλος, ποῖον δὲ ἀνδράποδον οὕτως εὖνουν καὶ παραμόνιμον, ἢ ποῖον ἄλλο κτῆμα οὕτω πάγχρηστον; 6. Ὁ γὰρ ἀγαθὸς φίλος ἑαυτὸν τάττει πρὸς πᾶν τὸ ἐλλείπον τῷ φίλῳ καὶ τῆς τῶν ιδίων⁷² κατασκευῆς καὶ τῶν κοινῶν πρῶξεων, καί, ἂν τέ τινα εὖ ποιῆσαι δέη, συνεπισχύει, ἂν τέ τις φόβος ταραττή, συμβοηθεῖ τὰ μὲν συναναλίσκων, τὰ δὲ συμπράττων, καὶ τὰ μὲν συμπείθων, τὰ δὲ βιαζόμενος, καὶ εὖ μὲν πράττοντας πλείστα εὐφραίνων, σφαλλομένους δὲ πλείστα ἐπανορθῶν. 7. Ἄ δὲ αἱ τε χεῖρες ἐκάστω ὑπηρετοῦσι καὶ ὀφθαλμοὶ προορῶσι καὶ τὰ ὦτα προακούουσι καὶ οἱ πόδες διανύτουσι, τούτων φίλος εὐεργετῶν οὐδενὸς λείπεται⁷³. πολλάκις δὲ ἂν πρὸ αὐτοῦ

⁶⁹ καὶ πάνυ πολλῶν. Cf. II. iii. 19, καὶ πολὺ διεστῶτε.

⁷⁰ τὸ πλήθος. "Ignorant of the number of their friends," ignorant how many friends they had. This is what Cicero says, "that a man knows how many sheep he has, but not how many friends." For ἀνατίθесθαι, see I. ii. 44.

⁷¹ τοσοῦτον. "So little," the meaning of the word being determined by the context. See note on τηλικούτος above.

⁷² τῆς τῶν ιδίων. The genitive depends on τὸ ἐλλείπον, "all that is lacking in the arrangement of his private and public interests."

The private and public interests are regarded as forming one notion, I think, and so τῆς παρασκευῆς is used only once. Below, εὖ ποιῆσαι is to be distinguished carefully from εὖ πράττοντας. The difference has been pointed out before.

⁷³ οὐδενὸς λείπεται. This means, that, whatever helps the bodily members render, a friend is in no whit inferior to any of them, but can render as good service as any. For λείπεσθαι in the sense of "to be inferior to," cf. Thucyd. vi. 72, ἐς τὰλλα ξύνεσιν οὐδενὸς λειπόμενος.

τις οὐκ ἐξεργάσατο ἢ οὐκ εἶδεν ἢ οὐκ ἤκουσεν ἢ οὐ διήνυσσε, ταῦτα ὁ φίλος πρὸς τοὺς φίλους ἐξήρκεσεν. Ἄλλ' ὅμως ἔνιοι δένδρα μὲν πειρώνται θεραπεύειν τοῦ καρποῦ ἕνεκεν, τοῦ δὲ παμφορωτάτου κτήματος, ὃ καλεῖται φίλος, ἀργῶς καὶ ἀνειμένως οἱ πλείστοι ἐπιμέλονται.

CHAPTER V.

1. Ἦκουσα δέ ποτε καὶ ἄλλον αὐτοῦ λόγον, ὃς ἐδόκει μοι προτρέπειν τὸν ἀκούοντα ἐξετάζειν ἑαυτόν, ὁπόσου⁷⁴ τοῖς φίλοις ἄξιος εἴη. Ἰδὼν γάρ τινα τῶν ξυνόντων ἀμελοῦντα φίλου πενία πιεζομένου, ἤρετο Ἀντισθένη⁷⁵ ἐναντίον τοῦ ἀμελοῦντος αὐτοῦ καὶ ἄλλων πολλῶν. 2. Ἄρ', ἔφη, ὦ Ἀντίσθενες, εἰσὶ τινες ἀξίαι φίλων, ὥσπερ οἰκετῶν; τῶν γὰρ οἰκετῶν ὁ μὲν που δύο μναῖν ἄξιός ἐστιν, ὁ δὲ οὐδ' ἡμιμναίου, ὁ δὲ πέντε μνῶν, ὁ δὲ καὶ δέκα⁷⁶. Νικίας δὲ ὁ Νικηράτου λέγεται ἐπιστάτην εἰς τὰργύρια πρίασθαι ταλάντου σκοποῦμαι δὴ τοῦτο, ἔφη, εἰ ἄρα, ὥσπερ τῶν οἰκετῶν, οὕτω καὶ τῶν φίλων εἰσὶν ἀξίαι. 3. Ναὶ μὰ Δί', ἔφη ὁ Ἀντισθένης· ἐγὼ γοῦν βουλοίμην ἂν τὸν μὲν τινα⁷⁷ φίλον μοι εἶναι

⁷⁴ ὁπόσου. The optative is used because the matter is described as a portion of the thoughts of the person, or as it appeared to him; he was told to examine himself and see what he really thought himself worth.

⁷⁵ Ἀντισθένης. This was a famous man, as the originator of the Cynic school. He developed the hardy side of Socrates's character, which enabled him to be regardless of physical changes. Antisthenes made happiness consist in superiority to the wants of

nature; which, as he added, required a Socratic robustness.

⁷⁶ ὁ δὲ καὶ δέκα. "And another worth as much as (καὶ) ten." Below, in εἰ ἄρα, the particle ἄρα retains its usual force of drawing a conclusion; "if consequently," as a result to be expected from the fact mentioned of there being prices for servants.

⁷⁷ τὸν μὲν τινα. "Some one man." Cf. Plato de Leg. 890 C, τὸν μὲν δεῖν τεθνάναι, τὸν δὲ τινα πηλαγῆς κολάζεσθαι.

μᾶλλον ἢ δύο μνᾶς, τὸν δ' οὐδ' ἂν ἡμιμναίου προτιμησαίμην, τὸν δὲ καὶ πρὸ δέκα μνῶν ἐλοίμην ἂν, τοὶ δὲ πρὸ πάντων χρημάτων⁷⁸ καὶ πόνων πριαίμην ἂν φίλον μοι εἶναι. 4. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴ γε ταῦτα τοιαῦτά ἐστι, καλῶς ἂν ἔχοι ἐξετάζειν τινὰ ἑαυτὸν, πόσου ἄρα τυγχάνει τοῖς φίλοις ἄξιος ὢν, καὶ πειρᾶσθαι ὡς πλείστου ἄξιος εἶναι⁷⁹, ἵνα ἦττον αὐτὸν οἱ φίλοι προδιδῶσιν ἐγὼ γάρ τοι, ἔφη, πολλάκις ἀκούω τοῦ μέν, ὅτι προὔδωκεν αὐτὸν φίλος ἀνὴρ, τοῦ δέ, ὅτι μνᾶν ἀνθ' ἑαυτοῦ μᾶλλον εἴλετο ἀνὴρ, ὃν ᾔετο φίλον εἶναι. 5. Τὰ τοιαῦτα πάντα σκοπῶ, μή, ὥσπερ⁸⁰ ὅταν τις οἰκέτην πονηρὸν πωλῇ καὶ ἀποδίδωται τοῦ εὐρόντος⁸¹, οὕτω καὶ τὸν πονηρὸν φίλον, ὅταν ἐξῇ τὸ πλεῖον τῆς ἀξίας λαβεῖν, ἐπαγωγὸν ἢ προδίδοσθαι τοὺς δὲ χρηστοὺς⁸² οὔτε οἰκέτας πάνυ τι πωλουμένους ὁρῶ οὔτε φίλους προδιδομένους.

⁷⁸ πρὸ πάντων χρημάτων. The preposition suits χρημάτων well enough, but it does not appear to suit πόνων so well. But the meaning of Antisthenes is, that if there were a friend on the one side, and any amount of toil to be undergone on the other, he would choose the friend rather than take any account of the toil. When he says, "in preference to trouble," he means "trouble to be got rid of." See above, I. v. 1.

⁷⁹ ὡς πλείστου ἄξιος εἶναι. The nominative ἄξιος is used, as though instead of καλῶς ἂν ἔχοι ἐξετάζειν καὶ πειρᾶσθαι, which would require ἄξιον, the words had run καλῶς τις ἂν ἑαυτὸν ἐξετάζοι καὶ πειρᾶτο. The reason why ἄξιον would be the more regular construction is, that the subjects of the infinitive (εἶναι) and the main verb (ἔχοι) are not the same.

⁸⁰ μή, ὥσπερ κ.τ.λ. This is

explanatory of τὰ τοιαῦτα πάντα, "such questions, I mean whether it be not tempting" (ἐπαγωγὸν ἢ).

⁸¹ τοῦ εὐρόντος. Εὐρίσκειν is common in the sense of "to fetch or bring a certain price." But here the active is used apparently in a passive sense, the genitive being that of price, and the participle therefore referring to the price of the thing sold, and not the thing itself. I do not know how to explain this seemingly passive sense of τοῦ εὐρόντος (it occurs also elsewhere), for Kühner's explanation, "scilicet τὸ εὐρόν est id (pretium) quod res venalis reperit (der Kaufpreis)," seems to me to leave the matter just where it finds it. Below, τὸ πλεῖον τῆς ἀξίας is "more than his real value."

⁸² τοὺς δὲ χρηστοὺς. These words are put where they are, at

CHAPTER VI.

1. Ἐδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν φίλους ὁποίους ἄξιον κτᾶσθαι φρενοῦν τοιάδε λέγων Εἰπέ μοι, ἔφη, ὦ Κριτόβουλε, εἰ δεοίμεθα φίλου ἀγαθοῦ, πῶς ἂν ἐπιχειροίημεν σκοπεῖν; ἄρα πρῶτον μὲν⁸³ ζητητέον, ὅστις ἄρχει γαστρός τε καὶ φιλοποσίας καὶ λαγνείας καὶ ὕπνου καὶ ἀργίας; ὁ γὰρ ὑπὸ τούτων κρατούμενος οὐτ' αὐτὸς ἑαυτῷ δύναται ἂν οὔτε φίλῳ τὰ δέοντα πράττειν. Μὰ Δί', οὐ δῆτα, ἔφη. Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφεκτέον δοκεῖ σοι εἶναι; Πάννυ μὲν οὖν, ἔφη. 2. Τί γάρ; ἔφη, ὅστις δαπανηρὸς ὢν μὴ αὐτάρκης ἐστίν, ἀλλ' αἰὲ τῶν πλησίον δεῖται, καὶ λαμβάνων μὲν μὴ δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τὸν μὴ δίδοντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος εἶναι; Πάννυ, ἔφη. Οὐκοῦν ἀφεκτέον καὶ τούτου; Ἀφεκτέον μέντοι⁸⁴, ἔφη. 3. Τί γάρ; ὅστις χρηματίζεσθαι μὲν δύναται, πολλῶν δὲ χρημάτων ἐπιθυμεῖ, καὶ διὰ τοῦτο δυσξύμβολός ἐστι, καὶ λαμβάνων μὲν ἡδεται, ἀποδιδόναι δὲ οὐ βούλεται⁸⁵; Ἐμοὶ μὲν δοκεῖ, ἔφη, οὗτος ἔτι πονηρότερος ἐκείνου εἶναι. 4. Τί δέ; ὅστις διὰ τὸν ἔρωτα τοῦ χρηματίζεσθαι μηδὲ πρὸς ἓν

the head of the sentence, because they apply both to οἰκέτας and φίλους, and are emphatic.

⁸³ ἄρα πρῶτον μὲν. "Is it (or is it not) first to be considered?" As the answer is clearly supposed to be "Yes," ἄρα may at once be translated "is it not." There is nothing distinctly to answer to πρῶτον μὲν, but virtually the words below, τί γάρ, begin the apodosis. Before this, another μὲν (τοῦ μὲν ὑπὸ τούτων) is introduced, again without any δέ, but the sentence opposed to it is

readily supplied by the reader, τοῦ μὲν . . . ἀφεκτέον, τῶν δὲ ἄλλων σκοπῶμεν εἰ ἀφεκτέον ἐστίν.

⁸⁴ Ἀφεκτέον μέντοι. Cf. I. iii. 10, ἀλλ' εἰ μέντοι τυιοῦτόν ἐστι, "if it is really so."

⁸⁵ οὐ βούλεται. Above it was ὅστις μὴ αὐτάρκης ἐστίν, and it might have been μὴ βούλεται here, for ὅστις μὴ is the usual form. But οὐ βούλεται is a single idea, "is unwilling," so that it is the verb only which is negatived.

ἄλλο σχολὴν ποιεῖται, ἢ ὁπόθεν αὐτὸς⁸⁶ κερδανεῖ; Αφεκτέον καὶ τούτου, ὡς ἐμοὶ δοκεῖ· ἀνωφελὴς γὰρ ἂν εἴη τῷ χρωμένῳ. Τί δέ; ὅστις στασιώδης τέ ἐστι καὶ θέλων πολλοὺς τοῖς φίλοις ἐχθροὺς παρέχειν; Φευκτέον, νῆ Δία, καὶ τούτον. Εἰ δέ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχει⁸⁷, εὖ δὲ πάσχων ἀνέχεται, μηδὲν φροντίζων τοῦ ἀντενεργετῆν; Ἀνωφελὴς ἂν εἴη καὶ οὗτος· ἀλλὰ ποῖον, ὦ Σώκρατες, ἐπιχειρήσομεν φίλον ποιεῖσθαι; 5. Οἶμαι μὲν⁸⁸, ὃς τὰναντία τούτων ἐγκρατὴς μὲν ἐστὶ τῶν διὰ τοῦ σώματος ἡδονῶν, εὖορκος δὲ καὶ εὐξύμβολος ὧν τυγχάνει καὶ φιλόνεικος πρὸς τὸ μὴ ἐλλείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας αὐτόν⁸⁹, ὥστε λυσιτελεῖν τοῖς χρωμένοις. 6. Πῶς οὖν ἂν ταῦτα δοκιμάσαιμεν, ὦ Σώκρατες, πρὸ τοῦ χρῆσθαι; Τοὺς μὲν ἀνδριαντοποιοῦς, ἔφη, δοκιμάζομεν, οὐ τοῖς λόγοις αὐτῶν τεκμαιρόμενοι, ἀλλ' ὃν ἂν ὁρῶμεν τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασμένον, τούτῳ πιστεύομεν⁹⁰

⁸⁶ αὐτός. The pronoun is emphatic, "make gain himself," thinking of no one else.

⁸⁷ ἔχει. The optative and the indicative are joined here; some alter ἔχει into ἔχει, others ἀνέχεται into ἀνέχοιτο. But cf. I. ii. 32, εἴ τις μὴ ὁμολογήῃ, followed by εἴ τις μὴ αἰσχύνηται, where the optative seems used because the whole thing is imaginary, a supposed case, but the indicative when Socrates speaks of a real fact occurring. So here perhaps something of the same sort may be regarded as influencing the moods. In the first clause, the non-possession of the qualities is put purely as a hypothesis, I suppose as a very unlikely case to occur; but the second contingency is regarded as not at all an unlikely one.

⁸⁸ Οἶμαι μὲν. The corresponding clause is to be supplied, ἰσχυρίζομαι δὲ οὐ, or τὸ δὲ ἀληθὲς οὐκ ἔχω εἰπεῖν.

⁸⁹ τοὺς εὐεργετοῦντας αὐτόν. One would rather have expected αὐτόν, as the pronoun refers to the main subject, that of τυγχάνει; but of course τοὺς εὐεργετοῦντας intervening, αὐτόν can be used, the person now being viewed in his relation to τοὺς εὐεργετοῦντας, and not to himself. See I. ii. 49, πείθων μὲν τοὺς συνόντας αὐτῷ.

⁹⁰ τούτῳ πιστεύομεν. This might have been πιστεύομεν τούτον ποιήσειν; but τούτῳ is attracted to πιστεύομεν, and the infinitive is added as an explanation. Cf. Thucyd. iv. 92, πιστεύσαντες τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι.

καὶ τοὺς λοιποὺς εὖ ποιήσῃ. 7. Καὶ ἄνδρα δὴ λέγεις, ἔφη, ὃς ἂν τοὺς φίλους τοὺς πρόσθεν εὖ ποιῶν φαίνεται, δῆλον εἶναι καὶ τοὺς ὑστέρους εὐεργετήσοντα⁹¹; Καὶ γὰρ ἵπποις, ἔφη, ὃν ἂν τοῖς πρόσθεν ὁρῶ καλῶς χρώμενον, τοῦτον καὶ ἄλλοις οἶμαι καλῶς χρήσθαι. 8. Εἶεν, ἔφη· ὃς δ' ἂν ἡμῖν ἄξιος φιλίας δοκῇ εἶναι, πῶς χρὴ φίλον τοῦτον ποιεῖσθαι; Πρῶτον μὲν⁹², ἔφη, τὰ παρὰ τῶν θεῶν ἐπισκεπτέον, εἰ συμβουλευουσιν αὐτὸν φίλον ποιεῖσθαι. Τί οὖν; ἔφη, ὃν ἂν ἡμῖν τε δοκῇ καὶ οἱ θεοὶ μὴ ἐναντιῶνται, ἔχεις εἰπεῖν, ὅπως οὗτος θηρατέος; 9. Μὰ Δί', ἔφη, οὐ κατὰ πόδας⁹³, ὥσπερ ὁ λαγῶς, οὐδ' ἀπάτῃ, ὥσπερ αἱ ὄρνιθες, οὐδὲ βία, ὥσπερ οἱ ἐχθροί· ἄκοντα γὰρ φίλον ἐλεῖν ἐργῶδες· χαλεπὸν δὲ καὶ δῆσαντα κατέχειν, ὥσπερ δούλον· ἐχθροὶ γὰρ μᾶλλον ἢ φίλοι γίνονται ταῦτα πᾶσχοντες. 10. Φίλοι δὲ πῶς; ἔφη. Εἶναι μὲν τινάς φασιν ἐπ' ὤδας, ἃς οἱ ἐπιστάμενοι ἐπάδοντες οἷς ἂν βούλονται φίλους ἑαυτοῖς ποιοῦνται, εἶναι δὲ καὶ φίλτρα, οἷς οἱ ἐπιστάμενοι πρὸς οὓς ἂν βούλονται χρώμενοι φιλοῦνται ὑπ' αὐτῶν. 11. Πόθεν οὖν, ἔφη, ταῦτα μάθοιμεν ἂν; Ἄ μὲν αἱ Σειρήνες⁹⁴ ἐπῆδον τῷ Ὀδυσσεῖ, ἤκουσας Ὀμήρου, ὧν ἐστὶν ἀρχὴ τοιάδε τις·

Δεῦρ' ἄγε δὴ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν.

Ταύτην οὖν, ἔφη, τὴν ἐπ' ὤδην, ὦ Σώκρατες, καὶ τοῖς

⁹¹ εὐεργετήσοντα. This depends on δῆλον, so that the order is, λέγεις ἄνδρα εἶναι δῆλον εὐεργετήσοντα. Cf. Thucyd. i. 71, δηλοὶ εἰσιν οὐκ ἐπιτρέφοντες. Below, in καὶ γὰρ ἵπποις, καί is to be taken with ἵπποις, "yes, for even horses." See note above on II. i. 3.

⁹² Πρῶτον μὲν. The corresponding δέ never occurs, the words taking a different turn in

τί οὖν, ἔφη. Below, of συμβουλευουσιν, the subject is οἱ θεοί.

⁹³ οὐ κατὰ πόδας. "Not by following hard after them." Cf. Thucyd. v. 64, ἵεσθαι κατὰ πόδας, so that the πόδες are those of the hare, not of the hunter, as some make it, translating, "by swiftness of foot."

⁹⁴ Ἄ μὲν αἱ Σειρήνες. The answering clause is, ἄλλας δὲ τινὰς οἰσθα ἐπ' ὤδας. Below, καὶ τοῖς

ἄλλοις ἀνθρώποις αἱ Σειρήνες ἐπάδουσαι κατεΐχον, ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν τοὺς ἐπασθέντας; Οὐκ, ἀλλὰ τοῖς ἐπ' ἀρετῇ φιλοτιμουμένοις οὕτως ἐπῆδον. 12. Σχεδόν τι λέγεις τοιαῦτα χρῆναι ἐκάστω ἐπάδειν, οἷα μὴ νομιεῖ ἀκούων τὸν ἐπαινοῦντα καταγελῶντα λέγειν οὕτω μὲν γὰρ ἐχθίων τ' ἂν εἴη καὶ ἀπελαύνει τοὺς ἀνθρώπους ἀφ' ἑαυτοῦ, εἰ τὸν εἰδόντα, ὅτι μικρὸς τε καὶ αἰσχροὺς καὶ ἀσθενὲς ἐστίν, ἐπαινοίη λέγων, ὅτι καλὸς τε καὶ μέγας καὶ ἰσχυρὸς ἐστίν. 13. "Ἄλλας δέ τινας οἶσθα ἐπώδας; Οὐκ, ἀλλ' ἤκουσα μὲν", ὅτι Περικλῆς πολλὰς ἐπίσταιτο, ἃς ἐπάδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν. Θεμιστοκλῆς δὲ πῶς ἐποίησε τὴν πόλιν φιλεῖν αὐτόν; Μὰ Δί' οὐκ ἐπάδων, ἀλλὰ περιάψας τι ἀγαθὸν" αὐτῇ. 14. Δοκεῖς μοι λέγειν, ὦ Σώκρατες, ὥς, εἰ μέλλοιμεν ἀγαθὸν τινα κτήσασθαι φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι λέγειν τε καὶ πράττειν. Σὺ δ' ὦρ, ἔφη ὁ Σωκράτης, οἷόν τ' εἶναι ποιηρὸν ὄντα χρηστοὺς φίλους κτήσασθαι; 15. Ἐώρων γάρ, ἔφη ὁ Κριτόβουλος, ῥήτοράς τε φαύλους ἀγαθοῖς δημηγόροις φίλους ὄντας καὶ στρατηγεῖν οὐχ ἱκανοὺς πάνυ στρατη-

ἄλλοις ἀνθρώποις is "to the rest of mankind as well as to Ulysses."

⁹⁵ ἤκουσα μὲν. That is, ἤκουσα μὲν, οἶδα δὲ οὐ. The optative ἐπίσταιτο is that of the *oratio obliqua*, the general sense being "I heard say that Pericles knew," &c. With regard to the indicative ἐποίει, I give Madvig's remark on such constructions. He says: "In the *oratio obliqua*, clauses dependent on an historical tense pass into the optative; but not if in the *oratio directa* they would have been in the imperfect or aorist of the indicative, in which cases those forms of the verb are retained." Thus ἔδωκα ἃ εἶχον can only be ἔλεξεν ὅτι δόνη ἃ εἶχον.

So here in the *oratio directa* the words would have run πολλὰς ἐπώδας ἐπίσταιται ἃς ἐποίει. Kühner adds that the reason of this must be that the optative ποιοίη would leave it uncertain whether ἐποίει or ποιεῖ, a past or a present, had been the form in the *oratio directa*.

⁹⁶ περιάψας τι ἀγαθόν. This word is used of hanging an amulet round a person's neck. The substantive is περιάπτων. Cf. Plato, Rep. 426 B, οὔτε τομαὶ οὐδ' αὖ ἐπώδαι οὐδὲ περιάπτα. The verb is often used metaphorically in such phrases as περιάπτειν βνείδος, τιμήν, κ.τ.λ.

γικοῖς ἀνδράσιν ἐταίρους. 16. Ἄρ' οὖν, ἔφη, καί, περὶ οὗ⁹⁷ διαλεγόμεθα, οἷσθ' αἴ τινες, οἱ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι; Μὰ Δί' οὐ δῆτ', ἔφη· ἀλλ' εἰ ἀδύνατόν ἐστι πονηρὸν ὄντα καλοὺς κἀγαθούς φίλους κτήσασθαι, ἐκεῖνο ἤδη μέλει μοι, εἰ ἔστιν αὐτὸν καλὸν κἀγαθὸν γενόμενον ἐξ ἐτοίμου τοῖς καλοῖς κἀγαθοῖς φίλον εἶναι. 17. Ὁ ταραττει σε⁹⁸, ὦ Κριτόβουλε, ὅτι πολλάκις ἀνδρας καὶ καλὰ πράττοντας καὶ τῶν αἰσχυρῶν ἀπεχομένους ὁρᾷς ἀντὶ τοῦ φίλους εἶναι στασιάζοντας ἀλλήλοις καὶ χαλεπώτερον χρωμένους τῶν μηδενὸς ἀξίων ἀνθρώπων. 18. Καὶ οὐ μόνον γ', ἔφη ὁ Κριτόβουλος, οἱ ἰδιῶται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελόμεναι καὶ τὰ αἰσχυρὰ ἥκιστα προσιέμεναι, πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας. 19. Ἄ λογιζόμενος πάννυ ἀθύμως ἔχω πρὸς τὴν τῶν φίλων κτήσιν· οὔτε γὰρ τοὺς πονηροὺς⁹⁹ ὁρῶ φίλους ἀλλήλοις δυναμένους εἶναι· πῶς γὰρ ἂν ἡ ἀχάριστοι ἡ ἀμελεῖς ἡ πλεονέκται ἡ ἄπιστοι ἡ ἀκρατεῖς ἀνθρωποι δύναιντο φίλοι γενέσθαι; οἱ μὲν οὖν πονηροὶ πάντως ἔμοιγε δοκοῦσιν ἀλλήλοις ἐχθροὶ μᾶλλον ἢ φίλοι πεφυκέναι. 20. Ἀλλὰ μὴν, ὥσπερ σὺ λέγεις, οὐδ' ἂν τοῖς χρηστοῖς οἱ πονηροὶ ποτε συναρμόσειαν εἰς φιλίαν· πῶς γὰρ οἱ τὰ πονηρὰ ποιοῦντες τοῖς τὰ τοιαῦτα μισοῦσι φίλοι γένοιντ' ἂν; εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκούντες στασιάζουσιν τε περὶ τοῦ πρωτεύειν ἐν ταῖς πόλεσι καὶ φθονοῦντες ἑαυτοῖς¹⁰⁰

⁹⁷ καί, περὶ οὗ. "Also in the matter we are talking about." Is it true that as worthless generals are companions of good ones, so people who are useless as friends, secure friends in persons who are likely to prove useful?

⁹⁸ Ὁ ταραττει σε. "What troubles you is, that" (ἐστὶ τοῦτο ὅτι). I borrow from Stallbaum, Plato *Euthyd.* p. 304 C, ὃ δὲ καὶ σοὶ

μάλιστα προσήκει ἀκοῦσαι ὅτι οὐδὲ τὸ χρηματίζεσθαι φατὸν διακωλύειν οὐδέν.

⁹⁹ οὔτε γὰρ τοὺς πονηροὺς. The sentence is never completed. Instead of οὔτε τοὺς πονηροὺς τοῖς χρηστοῖς συναρμόζοντας, the form is changed into ἀλλὰ μὴν ὥσπερ, κ.τ.λ.

¹⁰⁰ ἑαυτοῖς. The reflexive and reciprocal pronouns are here used

μισοῦσιν ἀλλήλους, τίνες ἔτι φίλοι ἔσονται, καὶ ἐν
 τίσιν ἀνθρώποις εὖνοια καὶ πίστις ἔσται; 21. 'Αλλ'
 ἔχει μὲν, ἔφη ὁ Σωκράτης, ποικίλως πως ταῦτα, ὦ
 Κριτόβουλε· φύσει γὰρ ἔχουσιν οἱ ἄνθρωποι τὰ μὲν
 φιλικὰ· δέονται τε γὰρ ἀλλήλων καὶ ἐλεοῦσι καὶ συνερ-
 γοῦντες ὠφελοῦσι καὶ τοῦτο συνιέντες χάριν ἔχουσιν
 ἀλλήλοις· τὰ δὲ πολεμικά· τά τε γὰρ αὐτὰ καλὰ καὶ
 ἡδέα νομίζοντες ὑπὲρ τούτων μάχονται καὶ διχογνω-
 μονοῦντες ἐναντιοῦνται· πολεμικὸν δὲ¹ καὶ ἔρις καὶ
 ὀργή, καὶ δυσμενὲς μὲν ὁ τοῦ πλεονεκτεῖν ἔρως, μισητὸν
 δὲ ὁ φθόνος. 22. 'Αλλ' ὅμως διὰ τούτων πάντων ἡ
 φιλία διαδουμένη συνάπτει τοὺς καλοὺς τε ἀγαθοὺς·
 διὰ γὰρ τὴν ἀρετὴν αἰροῦνται μὲν ἄνευ πόνου τὰ μέτρια
 κεκτήσθαι μᾶλλον ἢ διὰ πολέμου πάντων κυριεύειν,
 καὶ δύνανται πεινῶντες καὶ διψῶντες ἀλύπως σίτου
 καὶ ποτοῦ κοινωνεῖν καὶ τοῖς τῶν ὠραίων ἀφροdisίοις
 ἡδόμενοι ἐγκαρτερεῖν, ὥστε μὴ λυπεῖν οὐς μὴ προσ-
 ἦκει· 23. δύνανται δὲ καὶ χρημάτων οὐ μόνον τοῦ
 πλεονεκτεῖν ἀπεχόμενοι νομίμως κοινωνεῖν, ἀλλὰ καὶ
 ἐπαρκεῖν ἀλλήλοις· δύνανται δὲ καὶ τὴν ἔριν οὐ μόνον
 ἀλύπως, ἀλλὰ καὶ συμφερόντως ἀλλήλοις διατίθεσθαι
 καὶ τὴν ὀργὴν κωλύειν εἰς τὸ μεταμελησόμενον² προῖ-
 ἔναι· τὸν δὲ φθόνον παντάπασιν ἀφαιροῦσι τὰ μὲν
 ἑαυτῶν ἀγαθὰ τοῖς φίλοις οἰκεία παρέχοντες, τὰ δὲ τῶν
 φίλων ἑαυτῶν νομίζοντες. 24. Πῶς οὖν οὐκ εἰκὸς τοὺς

indiscriminately, without any distinction being implied. Cf. II. vii. 12. 'Εαυτῶν is very common in the sense of ἀλλήλων. Cf. Plato de Leg. 889 E, ὅπῃ ἕκαστοι ἑαυτοῖσι συνωμολόγησαν. Below, τοῖς ἔχει μὲν corresponds ἀλλ' ὅμως in § 22.

¹ πολεμικὸν δέ. For the gender see II. iii. 1 under χρησιμότερον νομίζουσι χρήματα. Below, αἰροῦνται μὲν seems to have καὶ

δύνανται answering to it.

² εἰς τὸ μεταμελησόμενον. "Prevent their anger from advancing to lengths they would be sorry for." Below, τῶν πολιτικῶν τιμῶν depends on κοινωνοὺς εἶναι. The good are able to share the honours of the state, not only without injuring each other by quarrelling about them, but with mutual advantage.



καλούς τε κάγαθους καὶ τῶν πολιτικῶν τιμῶν μὴ μόνον ἀβλαβεῖς, ἀλλὰ καὶ ὠφελίμους ἀλλήλοις κοινωνοὺς εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι τιμᾶσθαι τε καὶ ἄρχειν, ἵνα ἐξουσίαν ἔχωσι χρήματά τε κλέπτειν καὶ ἀνθρώπους βιάζεσθαι καὶ ἡδυναθεῖν, ἄδικοί τε καὶ πονηροὶ ἂν εἶεν καὶ ἀδύνατοι ἄλλῃ συναρμόσαι. 25. Εἰ δέ τις ἐν πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτός τε μὴ ἀδικῇται καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνηται, καὶ ἄρξας³ ἀγαθὸν τι ποιεῖν τὴν πατρίδα πειράται, διὰ τί ὁ τοιοῦτος ἄλλῃ τοιούτῳ οὐκ ἂν δύναίτο συναρμόσαι; πότερον τοὺς φίλους ὠφελεῖν μετὰ τῶν καλῶν κάγαθῶν ἥττον δυνήσεται; ἢ τὴν πόλιν εὐεργετεῖν ἀδυνατώτερος ἔσται καλούς τε κάγαθούς ἔχων συνεργούς; 26. Ἀλλὰ καὶ ἐν τοῖς γυμνικοῖς ἀγῶσι δῆλόν ἐστιν, ὅτι, εἰ ἐξῆν⁴ τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χεῖρους ἵεναι, πάντας ἂν τοὺς ἀγῶνας οὗτοι ἐνίκων, καὶ πάντα τὰ ἄθλα οὗτοι ἐλάμβανον. Ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἐῷσι τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ κάγαθοι κρατιστεύουσιν, οὐδεὶς κωλύει μεθ' οὗ ἂν τις βούληται τὴν πόλιν εὐεργετεῖν, πῶς οὖν οὐ λυσιτελεῖ τοὺς βελτίστους φίλους κτησάμενον πολιτεύεσθαι⁵, τοῦτοις κοινωνοῖς καὶ συνεργοῖς τῶν πράξεων μᾶλλον ἢ ἀνταγωνισταῖς χρώμενον; 27. ἀλλὰ μὴν κάκεῖνο δῆλον, ὅτι, καὶ πολεμῇ τίς τινη, συμμάχων δεήσεται, καὶ τούτων πλειόνων, ἐὰν καλοῖς κάγαθοῖς ἀντιτάττηται. Καὶ μὴν οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι, ἵνα θέλωσι προθυμεῖσθαι πολὺν δὲ κρεῖττον τοὺς βελτίστους ἐλάττονας εὖ ποιεῖν ἢ

³ ἄρξας. Cf. II. ii. 13, οὐκ ἐξ ἄρχειν τοῦτον, and I. i. 18, βουλευσας γὰρ ποτε.

⁴ εἰ ἐξῆν κ.τ.λ. Cf. I. i. 9, ἀξεστιν ἀριθμήσαντας εἰδέναι. The accusative might have been the dative, συνθεμένοις agreeing with τοῖς κρατίστοις. Below. ἐκεῖ

μὲν ἐν τοῖς γυμνικοῖς ἀγῶσι.

⁵ κτησάμενον πολιτεύεσθαι. With the infinitive τινά is naturally supplied. Cf. Plato de Leg. 775 D, χρή ὁπόσον ἂν γεννῇ χρόνον, εὐλαβεῖσθαι, where the subject of γεννῇ is τις, supplied from εὐλαβεῖσθαι.

τοὺς χείρους πλείους ὄντας· οἱ γὰρ πονηροὶ πολὺ πλείονων εὐεργεσιῶν ἢ οἱ χρηστοὶ δέονται. 28. Ἀλλὰ θαρρῶν, ἔφη, ὦ Κριτόβουλε, πειρῶ ἀγαθὸς γίγνεσθαι, καὶ τοιοῦτος γιγνόμενος θηρᾶν ἐπιχείρει τοὺς καλοὺς τε καὶ ἀγαθοὺς. Ἴσως δ' ἂν τί σοι καὶ γὰρ συλλαβεῖν εἰς τὴν τῶν καλῶν τε καὶ ἀγαθῶν θήραν ἔχοιμι διὰ τὸ ἐρωτικὸς εἶναι· δεινῶς γάρ, ὦν ἂν ἐπιθυμήσω ἀνθρώπων⁶, ὅλος ὥρμημαι ἐπὶ τὸ φιλῶν τε αὐτοὺς ἀντιφιλεῖσθαι ὑπ' αὐτῶν καὶ ποθῶν ἀντιποθεῖσθαι καὶ ἐπιθυμῶν ξυνεῖναι καὶ ἀντεπιθυμεῖσθαι τῆς ξυνουσίας. 29. Ὅρῳ δὲ καὶ σοὶ τούτων δεῖσιν⁷, ὅταν ἐπιθυμήσης φιλίαν πρὸς τινὰς ποιεῖσθαι. Μὴ σὺ οὖν ἀποκρύπτου με, οἷς ἂν βούλοιο⁸ φίλος γενέσθαι· διὰ γὰρ τὸ ἐπιμελεῖσθαι τοῦ ἀρέσαι τῷ ἀρέσκοντί μοι οὐκ ἀπείρως οἶμαι ἔχειν πρὸς θήραν ἀνθρώπων. 30. Καὶ ὁ Κριτόβουλος ἔφη· Καὶ μὲν, ὦ Σώκρατες, τούτων ἐγὼ τῶν μαθημάτων πάλαι ἐπιθυμῶ, ἄλλως τε καὶ εἰ ἐξαρκέσει μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἀγαθοὺς τὰς ψυχὰς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα. 31. Καὶ ὁ Σωκράτης ἔφη· Ἀλλ', ὦ Κριτόβουλε, οὐκ ἔνεστιν ἐν τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χεῖρας⁹ προσφέροντα ὑπομένειν ποιεῖν τοὺς καλοὺς· πέπεισμαι δὲ καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς

⁶ ἀνθρώπων. This is attracted into the relative clause, "whatever men I have a fancy for." Cf. above I. ii. 22, ὦν πρόσθεν ἀπείχοντο κερδῶν, τούτων οὐκ ἀπέχονται. Below, τῆς ξυνουσίας seems to be in the genitive because the active ἐπιθυμεῖν requires that case, and the same construction is retained in the passive. Compare ἐπιτρέπομαι τὴν ἀρχήν.

⁷ σοὶ τούτων δεῖσιν. The participle is that of the impersonal verb δεῖ; "you will have need of these matters also." Cf. Thucyd.

i. 71, ἀναγκαζομένοις ἵνα ἐπιτεχνήσεως δεῖ.

⁸ οἷς ἂν βούλοιο. Here of course ἂν is to be joined with βούλοιο, not with οἷς in the sense of "whomsoever," for then βούλη would be required. Below, the construction of τὰς ψυχὰς after the adjective, to fix the locality of the quality, has been noticed before. See I. ii. 46.

⁹ τὸ τὰς χεῖρας. The order is τὸ ποιεῖν τοὺς καλοὺς ὑπομένειν, προσφέροντα τὰς χεῖρας (αὐτοῖς) (where προσφέροντα agrees with

προσέφερε· τὰς δέ γε Σειρήνας ¹⁰, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ πᾶσι πόρρωθεν ἐπῆδον, πάντας φασὶν ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλεῖσθαι ³². Καὶ ὁ Κριτόβουλος ἔφη· Ὡς οὐ προσοισοντος ¹¹ τὰς χεῖρας, εἴ τι ἔχεις ἀγαθὸν εἰς φίλων κτήσιν, δίδασκε. Οὐδὲ τὸ στόμα οὖν, ἔφη ὁ Σωκράτης, πρὸς τὸ στόμα προσοίσεις; Θάρρει, ἔφη ὁ Κριτόβουλος· οὐδὲ γὰρ τὸ στόμα πρὸς τὸ στόμα προσοίσω οὐδενί, ἐὰν μὴ καλὸς ᾖ. Εὐθύς, ἔφη, σύ γε, ὦ Κριτόβουλε, τοῦναντίον τοῦ συμφέροντος εἴρηκας· οἱ μὲν γὰρ καλοὶ τὰ τοιαῦτα οὐχ ὑπομένουσιν, οἱ δὲ αἰσχροὶ καὶ ἡδέως προσιενται, νομίζοντες διὰ τὴν ψυχὴν καλοὶ καλεῖσθαι. ³³. Καὶ ὁ Κριτόβουλος ἔφη· Ὡς τοὺς μὲν καλοὺς φιλήσοντός μου ¹², τοὺς δ' ἀγαθοὺς καταφιλήσοντος, θαρρῶν δίδασκε τῶν φίλων τὰ θηρατικά. Καὶ ὁ Σωκράτης ἔφη· Ὅταν οὖν, ὦ Κριτόβουλε, φίλος τινὶ βούλη γενέσθαι, ἑάσεις με κατεπεῖν σου πρὸς αὐτόν, ὅτι ἄγασαί τε αὐτοῦ καὶ ἐπιθυμεῖς φίλος αὐτοῦ εἶναι; Κατηγόρει ¹³, ἔφη ὁ Κριτόβουλος· οὐδένα γὰρ οἶδα

ἐμέ, the subject of ποιεῖν) οὐκ ἐνεστὶν ἐν τῇ, κ.τ.λ.

¹⁰ τὰς δέ γε Σειρήνας. "But the Sirens at all events;" whatever might be the case with Scylla, there was no doubt about *them* at least. Their very name implies that they drew men (σεῖρα) by their songs, a fact the modern spelling (Sirens) disguises.

¹¹ προσοισοντος. Sc. ἐμοῦ. "On the understanding that I will not lay hands on them," a sense evidently somewhat different from that of the participle alone without *ὥς*. This form of expression is common with such words as διανοέω and the like. Cf. Plato, Rep. 381 A, διανοεῖσθαι ὥς διαλλαγησομένων.

¹² φιλήσοντός μου. There is a little difficulty here, from the ambiguous sense of καλός. Critobulus says he will only kiss the beautiful (καλός): nay, replies Socrates, the (morally) beautiful will not permit it, the ugly only will do so. I will kiss the beautiful, then, says Critobulus, and hug the good (ἀγαθός, the morally beautiful). According to one commentator this is a "locus venustissimus;" it is possibly not given to every one to have such a keen eye for beauty.

¹³ Κατηγόρει. "Pray, lay this to my charge." He regards the matter as a kind of indictment laid against him. The same idea is carried out when Socrates

μισοῦντα τοὺς ἐπαινοῦντας. 34. Ἐὰν δέ σου προσκατηγορήσω, ἔφη, ὅτι διὰ τὸ ἀγασθαι αὐτοῦ καὶ εὐνοϊκῶς ἔχεις πρὸς αὐτόν, ἄρα μὴ διαβάλλεσθαι¹⁴ δόξεις ὑπ' ἐμοῦ; Ἀλλὰ καὶ αὐτῷ μοι, ἔφη, ἐγγίγνεται εὖνοια πρὸς οὗς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ. 35. Ταῦτα μὲν δὴ, ἔφη ὁ Σωκράτης, ἐξέσται μοι λέγειν περὶ σοῦ πρὸς οὗς ἂν βούλῃ φίλους ποιήσασθαι. Ἐὰν δέ μοι ἔτι ἐξουσίαν δῶς λέγειν περὶ σοῦ, ὅτι ἐπιμελήσῃς τε τῶν φίλων εἰ καὶ οὐδενὶ οὕτω χαίρεις ὥς φίλοις ἀγαθοῖς καὶ ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἥττον ἢ ἐπὶ τοῖς ἑαυτοῦ¹⁵ καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἥττον ἢ ἐπὶ τοῖς ἑαυτοῦ, ὅπως τε ταῦτα γίνηται τοῖς φίλοις, οὐκ ἀποκάμνεις μηχανώμενος, καὶ ὅτι ἔγνωκας ἀνδρὸς ἀρετὴν εἶναι νικᾶν τοὺς μὲν φίλους εὖ ποιοῦντα, τοὺς δ' ἐχθροὺς κακῶς, πάνυ ἂν οἰμαί σοι ἐπιτήδειον εἶναί με σύνθηρον τῶν ἀγαθῶν φίλων. 36. Τί οὖν, ἔφη ὁ Κριτόβουλος, ἐμοὶ τοῦτο λέγεις, ὥσπερ οὐκ ἐπὶ σοὶ ὄν¹⁶, ὅ,τι ἂν βούλῃ περὶ ἐμοῦ λέγειν; Μὰ Δι' οὐχ¹⁷, ὥς ποτε ἐγὼ Ἀσπασίας ἤκουσα· ἔφη γὰρ τὰς ἀγαθὰς προμνηστρίδας μετὰ μὲν ἀληθείας τὰγαθὰ διαγγελλούσας δεινὰς εἶναι συνάγειν ἀνθρώπους εἰς κηδείαν, ψευδομένας δ' οὐκ ὠφελεῖν ἐπαινούσας· τοὺς γὰρ ἐξαπατηθέντας ἅμα μισεῖν ἀλλήλους τε καὶ τὴν προμνησα-

talks of bringing a further (πρός) charge against him.

¹⁴ ἄρα μὴ διαβάλλεσθαι. "You will not, I suppose, seem to be unfavourably represented by me?" Ἄρα οὐ would imply, that such would be the case (cf. II. vi. 38), ἄρα μὴ that it would not. Cf. IV. ii. 10, ἄρα μὴ ἱατρός, ἔφη, "not a physician, I suppose," to which the reply is οὐκ ἔγωγε. Below, ἀλλὰ καὶ αὐτῷ is elliptical: "not only not so, but even good will is

produced in me" (and therefore will be in him under similar circumstances).

¹⁵ ἑαυτοῦ. For σεαυτοῦ, the notion of self as opposed to friends being prominent. See note on I. iv. 9.

¹⁶ ὥσπερ οὐκ ἐπὶ σοὶ ὄν. See I. ii. 20. Here ἐπὶ σοὶ is "in your power."

¹⁷ Μὰ Δι' οὐχ. Sc. οὐκ ἐπὶ μοὶ ἐστὶν ὅτι ἂν βούλωμαι περὶ σοῦ λέγειν.

μένην ἃ δὴ καὶ ἐγὼ¹⁸ πεισθεὶς ὀρθῶς ἔχειν ἡγοῦμαι οὐκ ἐξεῖναι μοι περὶ σοῦ λέγειν ἐπαινοῦντι οὐδέν, ὅ,τι ἂν μὴ ἀληθεύω. 37. Σὺ μὲν¹⁹ ἄρα, ἔφη ὁ Κριτόβουλος, τοιοῦτός μοι φίλος εἰ, ὃ Σώκρατες, οἷος, ἂν μὲν τι αὐτὸς ἔχω ἐπιτήδειον εἰς τὸ φίλους κτήσασθαι, συλλαμβάνειν μοι· εἰ δὲ μὴ, οὐκ ἂν ἐθέλοις πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφελείᾳ. Πότερα δ' ἂν, ἔφη ὁ Σωκράτης, ὃ Κριτόβουλε, δοκῶ σοι μᾶλλον ὠφελεῖν σε τὰ ψευδῇ ἐπαινῶν ἢ πείθων πειρᾶσθαι σε ἀγαθὸν ἄνδρα γενέσθαι; εἰ δὲ μὴ φανερόν οὕτω σοι, ἐκ τῶνδε σκέψαι· 38. εἰ γάρ σε βουλόμενος φίλον ποιῆσαι ναυκλήρῳ ψευδόμενος ἐπαινοῖήν, φάσκων ἀγαθὸν εἶναι κυβερνήτην, ὃ δέ μοι πεισθεὶς ἐπιτρέψειέ σοι τὴν ναῦν μὴ ἐπισταμένῳ κυβερνᾶν, ἔχεις τινὰ ἐλπίδα μὴ ἂν σαυτόν τε καὶ τὴν ναῦν ἀπολέσαι; ἢ εἰ σοι πείσαιμι κοινῇ τὴν πόλιν ψευδόμενος, ὥς ἂν στρατηγικῶ²⁰ τε καὶ δικαστικῶ καὶ πολιτικῶ, ἑαυτὴν ἐπιτρέψαι, τί ἂν οἶε σεαυτὸν καὶ τὴν πόλιν ὑπὸ σοῦ²¹ παθεῖν; ἢ εἰ τινας ἰδίᾳ τῶν πολιτῶν πείσαιμι ψευδόμενος, ὥς ὄντι οἰκονομικῶ τε καὶ ἐπιμελεῖ, τὰ ἑαυτῶν ἐπιτρέψαι, ἂρ' οὐκ ἂν πείραν διδούς ἅμα τε βλαβερὸς εἴης καὶ καταγέλαστος φαίνοιο; 39. ἀλλὰ συντόμωτάτη τε καὶ ἀσφαλεστάτη καὶ καλλίστη ὁδός, ὃ Κριτόβουλε, ὅ,τι ἂν βούλῃ δοκεῖν ἀγαθὸς εἶναι, τοῦτο καὶ γενέσθαι ἀγαθὸν πειρᾶσθαι. "Οσαι δ' ἐν ἀνθρώποις ἀρεταὶ λέγονται, σκοπούμενος εὐρήσεις πάσας μαθήσει τε καὶ μελέτη αὐξανομένας. Ἐγὼ μὲν οὖν, ὃ Κριτό-

¹⁸ ἃ δὴ καὶ ἐγώ. "Which of course (δὴ) I being persuaded of, as well as they." Below, in ὅ,τι ἂν μὴ ἀληθεύω, ὅ,τι is really a cognate accusative.

¹⁹ Σὺ μὲν. Nothing answers to this μὲν. Below, ἂν μὲν τι ἔχω and εἰ δὲ μὴ correspond. Cf. III. ix. 11, ἂν μὲν αὐτοὶ ἡγῶνται,

followed by εἰ δὲ μὴ instead of ἐὰν δὲ μὴ.

²⁰ ὥς ἂν στρατηγικῶ. For this see note on III. vi. 4 under ὥς ἂν τότε.

²¹ ὑπὸ σοῦ. The construction is that of a passive verb, to which παθεῖν is virtually equivalent. So θηήσκειν ὑπὸ τινος is common.

βουλε, οὕτως οἶμαι δεῖν ἡμᾶς θηρᾶσθαι· εἰ δὲ σύ πως ἄλλως γιγνώσκεις, δίδασκε. Καὶ ὁ Κριτόβουλος· Ἄλλ' αἰσχυνοίμην ἄν, ἔφη, ὦ Σώκρατες, ἀντιλέγων τούτοις· οὔτε γὰρ καλὰ οὔτε ἀληθῆ λέγοιμ' ἄν.

CHAPTER VII.

1. Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν²² δι' ἄγνοιαν ἐπειράτο γνώμη ἀκείσθαι, τὰς δὲ δι' ἔνδειαν διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Ἐρῶ δὲ καὶ ἐν τούτοις ἃ σύνοιδα αὐτῷ²³. Ἀρίσταρχον γάρ ποτε ὁρῶν σκυθρωπῶς ἔχοντα· Ἔοικας, ἔφη, ὦ Ἀρίσταρχε, βαρέως φέρειν τι· χρὴ δὲ τοῦ βάρους μεταδιδόναι τοῖς φίλοις· ἴσως γὰρ ἄν τί σε καὶ ἡμεῖς κουφίσαιμεν. Καὶ ὁ Ἀρίσταρχος· 2. Ἀλλὰ μὴν, ἔφη, ὦ Σώκρατες, ἐν πολλῇ γέ εἰμι ἀπορία· ἐπεὶ γὰρ ἐστασίασεν²⁴ ἡ πόλις, πολλῶν φυγόντων εἰς τὸν Πειραιᾶ, συνεληλύθασιν ὥς ἐμὲ καταλελειμμένοι ἀδελφαί τε καὶ ἀδελφίδαὶ καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι²⁵ ἐν τῇ

²² τὰς ἀπορίας . . τὰς μὲν. This is a common form instead of τῶν ἀπορίων τὰς μὲν. Cf. Soph. Antig. 21, οὐ γὰρ τάφου νῦν τῷ κασιγνήτῳ Κρέων, τὸν μὲν ποστίσας, τὸν δ' ἀτιμάσας ἔχει.

²³ ἃ σύνοιδα αὐτῷ. "What I know him to have said," not necessarily, I think, implying that Xenophon was present at the conversation, although some believe that it does. Below, καὶ ἡμεῖς is "even we."

²⁴ ἐπεὶ γὰρ ἐστασίασεν. This refers to the period of the Thirty Tyrants, when Thrasybulus moved from Phyle to Peiræus, and was joined by many adherents from

the upper city.

²⁵ ὥστ' εἶναι. In an earlier note on the difference between ὥστε with the infinitive and indicative, I said that ὥστε with an infinitive only expressed the capability of an event occurring as a consequence of something previously stated. But it does not exclude the actual occurrence of the event, although it does not state it. Here, for instance, Aristarchus must mean that his house was actually full, not, as an abstract fact, that there were enough to fill it. In the next words τοὺς ἐλευθέρους is the subject, and τεσσαρεσκαίδεκα (a somewhat un-

οἰκία τεσσαρεσκαίδεκα τοὺς ἐλευθέρους· λαμβάνομεν δὲ οὔτε ἐκ τῆς γῆς οὐδέν· οἱ γὰρ ἐναντίοι κρατοῦσιν αὐτῆς· οὔτε ἀπὸ τῶν οἰκιῶν ὀλιγανθρωπία γὰρ ἐν τῷ ἄστει γέγονε· τὰ ἐπιπλα δὲ οὐδεὶς ὠνεῖται, οὐδὲ δανείσασθαι οὐδαμόθεν ἔστιν ἀργύριον, ἀλλὰ πρότερον ἢ τίς μοι δοκεῖ ἐν τῇ ὁδῷ ζητῶν εὑρεῖν ἢ δανειζόμενος λαβεῖν. Χαλεπὸν μὲν οὖν ἐστίν, ὦ Σώκρατες, τοὺς οἰκέλους περιωρᾶν ἀπολλυμένους, ἀδύνατον δὲ τοσούτους τρέφειν ἐν τοιούτοις πράγμασιν. 3. Ἀκούσας οὖν ταῦτα ὁ Σωκράτης· Τί ποτέ ἐστιν, ἔφη, ὅτι ὁ Κεράμων μὲν πολλοὺς τρέφων οὐ μόνον ἑαυτῷ τε καὶ τούτοις τὰ ἐπιτήδεια δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται τοσαῦτα, ὥστε καὶ πλουτεῖν²⁶, σὺ δὲ πολλοὺς τρέφων δέδοικας, μὴ δι' ἔνδειαν τῶν ἐπιτηδείων ἅπαντες ἀπολησθε; "Οτι νῆ Δί'²⁷, ἔφη, ὁ μὲν δούλους τρέφει, ἐγὼ δὲ ἐλευθέρους. 4. Καὶ πότερον, ἔφη, τοὺς παρὰ σοὶ ἐλευθέρους οἶε βελτίους εἶναι ἢ τοὺς παρὰ Κεράμωνι δούλους; Ἐγὼ μὲν οἶμαι, ἔφη, τοὺς παρὰ ἐμοὶ ἐλευθέρους. Οὐκουν, ἔφη, αἰσχρὸν τὸν μὲν ἀπὸ τῶν πονηροτέρων εὐπορεῖν, σὲ δὲ πολλῷ βελτίους ἔχοντα ἐν ἀπορίαις εἶναι; Νῆ Δί', ἔφη· ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δὲ ἐλευθερίως πεπαιδευμένους. 5. Ἀρ' οὖν, ἔφη, τεχνίται εἰσιν οἱ χρήσιμόν τι ποιεῖν ἐπιστάμενοι; Μάλιστα γέ, ἔφη. Οὐκοῦν χρήσιμά γ' ἄλφита; Σφόδρα γε. Τί δὲ ἄρτοι; Οὐδὲν ἦττον. Τί γάρ; ἔφη, ἱμάτιά τε ἀνδρεῖα καὶ γυναικεῖα καὶ χιτωνίσκοι καὶ χλαμύδες καὶ ἔξωμίδες; Σφόδρα γε, ἔφη, καὶ πάντα ταῦτα χρήσιμα.

usual use for τεσσαρεσκαίδεκα) the predicate: "the free persons were fourteen."

²⁶ ὥστε καὶ πλουτεῖν. "As to be quite rich."

²⁷ νῆ Δί', ἔφη. Some of the commentators alter this to μὰ Δία, the usual form in negative replies.

Cf. I. iv. 9, Μὰ Δί'· οὐ γὰρ ὁρῶ τοὺς κυρίους. Here, at first sight, the sense appears to be, "No, it is no disgrace," &c., where μὰ Δία would be usual. But perhaps the meaning is, "well, of course he is well off," inferred from the previous words.

"Ἐπειτα, ἔφη, οἱ παρὰ σοὶ τούτων οὐδὲν ἐπίστανται ποιεῖν; Πάντα μὲν οὖν²⁸, ὡς ἐγῶμαι. 6. Εἴτ' οὐκ οἶσθα, ὅτι ἀφ' ἑνὸς μὲν τούτων, ἀλφιτοποιίας, Ναυσι-κύδης οὐ μόνον ἑαυτὸν τε καὶ τοὺς οἰκέτας τρέφει ἀλλὰ πρὸς τούτοις καὶ ὕς πολλὰς καὶ βοῦς, καὶ περιποιεῖται τοσαῦτα, ὥστε καὶ τῇ πόλει πολλάκις λειτουργεῖν²⁹, ἀπὸ δὲ ἀρτοποιίας Κύρηβος τὴν τε οἰκίαν πᾶσαν διατρέφει καὶ ζῇ δαψιλῶς, Δημέας δὲ ὁ Κολλυτεὺς³⁰ ἀπὸ χλαμυδουργίας, Μένων δ' ἀπὸ χλανιδοποιίας, Μεγαρέων δ' οἱ πλείστοι ἀπὸ ἐξωμιδοποιίας διατρέφονται; Νῆ Δί', ἔφη· οὗτοι μὲν γὰρ ὠνούμενοι βαρβάρους ἀνθρώπους ἔχουσιν, ὥστ' ἀναγκάζειν ἐργάζεσθαι ἃ καλῶς ἔχει, ἐγὼ δ' ἐλευθέρους τε καὶ συγγενεῖς. 7. "Ἐπειτ', ἔφη, ὅτι ἐλευθεροί τ' εἰσὶ καὶ συγγενεῖς σοι, οἷει χρῆναι μηδὲν αὐτοὺς ποιεῖν ἄλλο ἢ ἐσθίειν καὶ καθεύδειν; πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας ἄμεινον διάγοντας ὁρᾷς καὶ μᾶλλον εὐδαιμονίζεις, ἢ τοὺς, ἃ ἐπίστανται χρήσιμα πρὸς τὸν βίον, τούτων ἐπιμελομένους; ἢ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν αἰσθάνῃ τοῖς ἀνθρώποις πρὸς τε τὸ μαθεῖν ἃ προσήκει ἐπίστασθαι καὶ πρὸς τὸ μνημονεύειν ἃ ἂν μάθωσι καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἰσχύειν τοῖς σώμασι καὶ πρὸς τὸ κτήσασθαι τε καὶ σῶζειν τὰ χρήσιμα πρὸς τὸν βίον ὠφέλιμα ὄντα³¹, τὴν δὲ ἐργασίαν καὶ τὴν ἐπιμέλειαν

²⁸ Πάντα μὲν οὖν. "Nay, they know all." Μὲν οὖν is often corrective of a person's statement. Cf. Plato, *Crito* 44 B, ὡς ἄτοπον τὸ ἐνύπνιον. Ἐναργὲς μὲν οὖν, "nay rather," &c.

²⁹ ὥστε καὶ . . . λειτουργεῖν. Nausicydes was not only able to maintain his family, but also (καὶ) to undertake certain public burdens, such as trierarchies, &c. See Smith's *Dict. of Antiq.* under *λειτουργία*.

³⁰ ὁ Κολλυτεὺς. Collytus was one of the δῆμοι of Attica. It was in the centre of Athens, near the Agora and Pnyx.

³¹ ὠφέλιμα ὄντα. This neuter, after τὴν ἀργίαν and τὴν ἀμέλειαν, is to be explained in very much the same way as *χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφούς* (II. iii. 1), where see the note. The sense is, "you notice idleness and carelessness to be useful things."

οὐδὲν χρήσιμα; 8. ἔμαθον δὲ³² ἃ φῆς αὐτὰς ἐπίστασθαι πότερον ὥς οὔτε χρήσιμα ὄντα πρὸς τὸν βίον οὔτε ποιήσουσαι αὐτῶν οὐδέν, ἢ τοῦναντίον, ὥς καὶ ἐπιμελησόμεναι τούτων καὶ ὠφεληθησόμεναι ἀπ' αὐτῶν; ποτέρως γὰρ ἂν μᾶλλον ἄνθρωποι σωφρονοῖεν, ἀργοῦντες, ἢ τῶν χρησίμων ἐπιμελούμενοι; ποτέρως δ' ἂν δικαιότεροι εἶεν, εἰ ἐργάζονται, ἢ εἰ ἀργοῦντες βουλευοῖντο περὶ τῶν ἐπιτηδείων; 9. ἀλλὰ καὶ νῦν³³ μέν, ὥς ἐγὼμαι, οὔτε σὺ ἐκείνας φιλεῖς οὔτε ἐκείναι σέ· σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ, ἐκείναι δὲ σέ ὀρώσαι ἀχθόμενον ἐφ' ἑαυταῖς. Ἐκ δὲ τούτων κίνδυνος μείζω τε ἀπέχθειαν γίγνεσθαι³⁴ καὶ τὴν προγεγονυῖαν χάριν μειοῦσθαι. Ἐὰν δὲ προστατήσης, ὅπως ἐνεργοῖ ὥσι, σὺ μὲν ἐκείνας φιλήσεις, ὀρῶν³⁵ ὠφελίμους σεαυτῷ οὔσας, ἐκείναι δὲ σέ ἀγαπήσουσιν, αἰσθόμεναι χαίροντά σε αὐταῖς, τῶν δὲ προγεγονυῖων εὐεργεσιῶν ἥδιον μνημένοι τὴν ἀπ' ἐκείνων³⁶ χάριν αὐξήσετε καὶ ἐκ τούτων φιλικώτερόν τε καὶ ρικειότερον ἀλλήλοις ἔχετε. 10. Εἰ μὲν τοίνυν αἰσχρόν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δὲ ἃ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστερα³⁷ γυναικὶ εἶναι ἐπίστανται

³² ἔμαθον δέ. The construction is πότερον δὲ ἔμαθον ταῦτα ἃ φῆς ὥς οὔτε ὄντα χρήσιμα . . . οὔτε ὥς (αὐταὶ) ποιήσουσαι, κ.τ.λ., where of course ὄντα is the accusative agreeing with the object, and ποιήσουσαι the nominative agreeing with the subject, of ἔμαθον.

³³ ἀλλὰ καὶ νῦν "But over and above this (καὶ) in your present circumstances."

³⁴ γίγνεσθαι. The infinitive depends on κίνδυνος. Cf. Xen. Anab. V. i. 6, κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι. A more usual construction is μή and the sub-

junctive or optative.

³⁵ ὀρῶν. The present participle, "while seeing;" αἰσθόμενας the aorist, "when they have noticed that you are pleased with them."

³⁶ τὴν ἀπ' ἐκείνων. Sc. εὐεργεσιῶν. There is no opposition here between ἐκείνων and τούτων; for ἐκ τούτων only means "in consequence of this." Below, for προαιρετέον ἦν without ἂν, see a note on I. iii. 3 under καλῶς ἔχειν.

³⁷ πρεπωδέστερα. "More suited for a woman (than any thing else)."

ὥς ἔοικε· πάντες δὲ ἃ ἐπίστανται ῥᾶστα τε καὶ τάχιστα καὶ κάλλιστα καὶ ἡδίστα ἐργάζονται. Μὴ οὖν ὀκνεῖ, ἔφη, ταῦτα εἰσηγεῖσθαι αὐταῖς, ἃ σοί τε λυσιτελεῖ καὶ κέρειναις, καί, ὥς εἰκός, ἡδέως ὑπακούσονται. 11. Ἀλλά, νῆ τοὺς θεοὺς, ἔφη ὁ Ἀρίσταρχος, οὕτως μοι δοκεῖς καλῶς λέγειν, ὦ Σώκρατες, ὥστε πρόσθεν μὲν οὐ προσιέμεν δανείσασθαι, εἰδώς, ὅτι ἀναλώσας ὅ,τι ἂν λάβω οὐχ ἔξω ἀποδοῦναι, νῦν δέ μοι δοκῶ³⁸ εἰς ἔργων ἀφορμὴν ὑπομένειν αὐτὸ ποιῆσαι.

12. Ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμή, ἐωνήθη³⁹ δὲ ἔρια· καὶ ἐργαζόμεναι⁴⁰ μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδείπνου, ἰλαραὶ δὲ ἀντὶ σκυθρωπῶν ἦσαν· καὶ ἀντὶ ὑφορωμένων ἑαυτάς⁴¹ ἡδέως ἀλλήλας ἐώρων· καὶ αἱ μὲν ὥς κηδεμόνα ἐφίλουν⁴², ὁ δὲ ὥς ὠφελίμους ἡγάπα. Τέλος δὲ ἔλθων πρὸς τὸν Σωκράτην χαίρων διηγέιτο ταῦτά τε καὶ ὅτι αἰτιῶνται αὐτὸν μόνον τῶν ἐν τῇ οἰκίᾳ ἄργον ἐσθίειν. 13. Καὶ ὁ Σωκράτης ἔφη· Εἴτα οὐ λέγεις αὐταῖς τὸν τοῦ κυνὸς λόγον; φασὶ γάρ, ὅτε φωνήεντα ἦν τὰ ζῶα, τὴν οὖν πρὸς τὸν δεσπότην εἰπεῖν· Θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν ταῖς καὶ ἑριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαις οὐδὲν δίδως, ὅ,τι ἂν μὴ

³⁸ νῦν δέ μοι δοκῶ. The construction is νῦν δέ μοι δοκεῖ ὑπομένειν ποιῆσαι αὐτὸ (sc. δανείσασθαι) εἰς ἀφορμὴν (as a groundwork, starting-point for).

³⁹ ἐωνήθη. The word is used passively, although ὠνέομαι is a deponent verb. Cf. Plato de Leg. 850 A, τὸ δὲ ὠνήθεν ἢ πρᾶθέν.

⁴⁰ ἐργαζόμεναι. The difference in the tenses is to be noticed: Aristarchus' kinswomen worked at breakfast, and dined after work was over.

⁴¹ ἀντὶ ὑφορωμένων ἑαυτάς. "Instead of (being) persons regarding each other with suspicion." For ἑαυτάς and ἀλλήλας

see II. vi. 20.

⁴² ἐφίλουν. Φιλεῖν and ἀγαπᾶν are no doubt used in their distinctive senses. The former implies a warm passionate love; the latter a kindly regard, the sentiment Aristarchus would naturally feel for his kinswomen. Hence the common use of ἀγαπᾶν in the sense of "to be content with any thing." Below, αἰτιῶνται might have been in the optative mood after διηγέιτο, but the words run as though they were a direct relation of facts not depending on a verb of narration. Cf. Thucyd. iv. 12, ἔγνω ὅτι οἱ Ἀθηναῖοι οὐδὲν ἐνδῶσουςιν.

ἐκ τῆς γῆς λάβωμεν, τῷ δὲ κυνί, ὃς οὐδὲν τοιοῦτόν σοι παρέχει, μεταδίδως οὐπερ αὐτὸς ἔχεις σίτου. 14. Τὸν κύνα οὖν ἀκούσαντα εἰπεῖν· Ναὶ μὰ Δία⁴³. ἐγὼ γάρ εἰμι ὁ καὶ ὑμᾶς⁴⁴ αὐτὰς σώζων, ὥστε μήτε ὑπ' ἀνθρώπων κλέπτεσθαι μήτε ὑπὸ λύκων ἀρπάζεσθαι, ἐπεὶ ὑμεῖς γε, εἰ μὴ ἐγὼ προφυλάττοιμι ὑμᾶς, οὐδ' ἂν νέμεσθαι δύναισθε, φοβούμεναι, μὴ ἀπόλησθε. Οὕτω δὲ λέγεται καὶ τὰ πρόβατα συγχωρῆσαι τὸν κύνα προτιμᾶσθαι. Καὶ σὺ οὖν ἐκείναις λέγε, ὅτι ἀντὶ κυνὸς εἰ φύλαξ καὶ ἐπιμελητής, καὶ διὰ σέ οὐδ' ὑφ' ἑνὸς ἀδικούμεναι ἀσφαλῶς τε καὶ ἡδέως ἐργαζόμεναι ζῶσιν.

CHAPTER VIII.

1. * Ἄλλον δέ ποτε ἀρχαῖον ἑταῖρον διὰ χρόνου ἰδὼν, Πόθεν, ἔφη; Εὐθῆρε, φαίνη; Ὑπὸ μὲν τὴν κατάλυσιν⁴⁵ τοῦ πολέμου, ἔφη, ὦ Σώκρατες, ἐκ τῆς ἀποδημίας, νυνὶ μέντοι⁴⁶ αὐτόθεν⁴⁷. ἐπειδὴ γὰρ ἀφηρέθημεν τὰ ἐν τῇ ὑπερορίᾳ κτήματα, ἐν δὲ τῇ Ἀττικῇ ὁ πατήρ μοι οὐδὲν

⁴³ Ναὶ μὰ Δία. "Yes by Jupiter (our master is right), for." This is not the reply to any question, or νῆ Δία would have been found, no doubt, as usual.

⁴⁴ καὶ ὑμᾶς. "Yourselves as well as your wool," &c. Below, in μὴ ἀπόλησθε, the subjunctive gives a less hypothetical view of the matter than ἀπόλοισθε would, and so puts the risk of perishing more vividly forward, as certain to occur if the sheep were left without the dog. Kühner quotes Anab. I. iii. 17, ὁκνοῖν ἂν μὴ ἡμᾶς καταδύσθαι.

⁴⁵ τὴν κατάλυσιν. This refers to the end of the Peloponnesian

war, when the Spartans granted peace to the Athenians on condition of evacuating all the foreign possessions of the state, and confining themselves within the limits of their own territory.

⁴⁶ μέντοι. This corresponds to ὑπὸ μὲν, κ.τ.λ. Αὐτόθεν is "from the city." Cf. Plato de Rep. 567 E, τοὺς δὲ αὐτόθεν, opposed to τοὺς ξενικοὺς. For the case of ἔχοντα see I. i. 9.

⁴⁷ αὐτόθεν. The meaning is not the same as above. Here it is "at once," "from this very moment." Cf. Plato, Symp. 213 A, ἀλλὰ μοι λέγετε αὐτόθεν.

κατέλιπεν, ἀναγκάζομαι νῦν ἐπιδημήσας τῷ σώματι ἐργαζόμενος τὰ ἐπιτήδεια πορίζεσθαι· δοκεῖ δέ μοι τοῦτο κρεῖττον εἶναι ἢ δέεσθαι τινος ἀνθρώπων, ἄλλως τε καὶ μηδὲν ἔχοντα ἐφ' ὅτῳ ἂν δανειζοίμην. 2. Καὶ πόσον χρόνον οἶει σοι, ἔφη, τὸ σῶμα ^{ἱκανὸν} εἶναι μισθοῦ τὰ ἐπιτήδεια ἐργάζεσθαι; Μὰ τὸν Δί', ἔφη, οὐ πολλὸν χρόνον. Καὶ μὴν, ἔφη, ὅταν γε πρεσβύτερος γένη, δῆλον, ὅτι δαπάνης μὲν δεήσῃ, μισθὸν δὲ οὐδεὶς σοι θελήσει τῶν τοῦ σώματος ἔργων διδόναι. 3. Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν, ἔφη, κρεῖττόν ἐστιν αὐτόθεν τοῖς τοιούτοις τῶν ἔργων ἐπιτίθεσθαι, ἃ καὶ πρεσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ προσελθόντα τῷ τῶν πλείονα χρήματα κεκτημένων, τῷ δεομένῳ⁴⁸ τοῦ συνεπιμελησομένου, ἔργων τε ἐπιστατοῦντα καὶ συγκομίζοντα καρπούς καὶ συμφυλάττοντα τὴν οὐσίαν ὠφελοῦντα ἀντωφελεῖσθαι. 4. Χαλεπῶς ἄν, ἔφη, ἐγώ, ὦ Σώκρατες, δουλείαν ὑπομείναίμι. Καὶ μὴν οἷ γε ἐν ταῖς πόλεσι προστατεύοντες καὶ τῶν δημοσίων ἐπιμελόμενοι οὐ δουλοπρεπέστεροι ἔνεκα τούτου, ἀλλ' ἐλευθεριώτεροι νομίζονται. 5. Ὅπως μὴν, ἔφη, ὦ Σώκρατες, τὸ ὑπαίτιον εἶναί τινι οὐ πάνυ προσέμαι. Καὶ μὴν, ἔφη, Εὐθῆρε, οὐ πάνυ γε ῥᾷδιόν ἐστιν εὐρεῖν ἔργον, ἐφ' ᾧ οὐκ ἂν τις αἰτίαν ἔχοι· χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν, ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι⁴⁹ φῆς, θαυμάζω εἰ ῥᾷδιόν ἐστιν ἀνέγκλητον διαγίνεσθαι. 6. Χρὴ οὖν πειράσθαι τοὺς τε φιλαίτιους φεύγειν καὶ τοὺς εὐγνώμονας διώκειν καὶ τῶνπραγμάτων ὅσα μὲν δύνασαι ποιεῖν ὑπομένειν,

⁴⁸ τῷ δεομένῳ. "Who wants some one to help him in looking after his property." Cf. II. ii. 4, τοῦτου γε τῶν ἀπολυσόντων μεσται ἐν αἱ ὁδοί.

⁴⁹ οἷς νῦν ἐργάζεσθαι. "Blameless in those matters at which you say you work." Below, τούτων, the plural, follows the singular τι.

ὅσα δὲ μὴ δύνασθαι φυλάττεσθαι, ὅ,τι δ' ἂν πράττης, τούτων ὡς κάλλιστα καὶ προθυμότατα ἐπιμελείσθαι οὕτω γὰρ ἤκιστα μὲν σε οἶμαι ἐν αἰτία εἶναι, μάλιστα δὲ τῇ ἀπορίᾳ βοήθειαν εὔρεῖν, ῥᾶστα δὲ καὶ ἀκινδυνότατα ζῆν καὶ εἰς τὸ γῆρας διαρκέστατα.

CHAPTER IX.

1. Οἶδα δέ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα, ὡς χαλεπὸν ὁ βίος⁵⁰ Ἀθήνησιν εἶη ἀνδρὶ βουλομένῳ τὰ ἑαυτοῦ πράττειν. Νῦν γάρ, ἔφη, ἐμέ τινες εἰς δίκας ἄγουσιν, οὐχ ὅτι ἀδικοῦνται ὑπ' ἐμοῦ, ἀλλ' ὅτι νομίζουσιν ἥδιον ἂν με ἀργύριον τελέσαι ἢ πράγματα ἔχειν. Καὶ ὁ Σωκράτης· 2. Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι; Καὶ μάλα, ἔφη· μᾶλλον γάρ μοι λυσίτελεῖ τρέφειν ἢ μή. Οὐκ ἂν οὖν θρέψαις καὶ ἄνδρα, ὅστις ἐθέλοι τε καὶ δύναιτό σου ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; Ἡδέως γ' ἂν, ἔφη, εἰ μὴ φοβοίμην, ὅπως μὴ⁵¹ ἐπ' αὐτόν με τράποιτο. 3. Τί δ'; ἔφη, οὐχ ὁρᾷς, ὅτι πολλῷ ἥδιον ἔστι χαριζόμενον οἶψ σοὶ ἀνδρὶ⁵² ἢ ἀπεχθόμενον ὠφελεῖσθαι; εὖ ἴσθι, ὅτι εἰσὶν ἐνθάδε τῶν τοιούτων⁵³ ἀνδρῶν οἱ πάνυ ἂν φιλοτιμηθεῖεν φίλῳ σοι χρῆσθαι.

4. Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάνυ

⁵⁰ χαλεπὸν ὁ βίος. Cf. II. iii. 1.

⁵¹ φοβοίμην, ὅπως μὴ. This is a less common construction than μὴ alone. Cf. Demosth. Philip. iii. p. 180, δέδοικα ὅπως μὴ πάντα ἅμα ποιεῖν ἡμῖν ἀνάγκη γένηται.

⁵² οἶψ σοὶ ἀνδρὶ. This is a com-

mon attraction, for οἶος εἰ σύ. Cf. Plato, Symp. 220 B, καὶ ποτε ὄντος πάγου οἴου δεινοτάτου. This is very similar to the attraction usual with ὥστερ. Cf. also IV. viii. 2, οἶον ὕγίαν ἢ ῥώμην.

⁵³ τῶν τοιούτων. The genitive depends on οἶ.

μὲν ἱκανὸν εἰπεῖν τε καὶ πράξαι, πένητα δέ οὐ γὰρ ἦν οἶος ἀπὸ παντὸς κερδαίνειν, ἀλλά, φιλόχρηστος τε καὶ εὐφύστερος ὢν⁵⁴ ἀπὸ τῶν συκοφαντῶν λαμβάνειν. Τούτῳ οὖν ὁ Κρίτων, ὁπότε συγκομίζοι ἢ σῖτον ἢ ἔλαιον ἢ οἶνον ἢ ἔρια ἢ ἄλλο τι τῶν ἐν ἀγρῷ γυγνομένων χρησίμων πρὸς τὸν βίον, ἀφελὼν ἔδωκε⁵⁵, καὶ ὁπότε θύοι, ἐκάλει, καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο. 5. Νομίσας δὲ ὁ Ἀρχέδημος ἀποστροφὴν οἱ τὸν Κρίτωνος οἶκον μάλα περιεῖπεν αὐτόν καὶ εὐθύς τῶν συκοφαντούντων τὸν Κρίτωνα ἀνευρήκει⁵⁶ πολλὰ μὲν ἀδικήματα, πολλοὺς δὲ ἐχθρούς, καὶ προσεκαλέσατο εἰς δίκην δημοσίαν⁵⁷, ἐν ᾗ αὐτὸν ἔδει κριθῆναι, ὅ,τι δεῖ παθεῖν ἢ ἀποτίσαι. 6. Ὁ δέ, συνειδὼς αὐτῷ πολλὰ καὶ πονηρά, πάντ' ἐποίησεν, ὥστε ἀπαλλαγῆναι τοῦ Ἀρχεδήμου. Ὁ δὲ Ἀρχέδημος οὐκ ἀπηλλάττετο, ἕως τὸν τε Κρίτωνα ἀφῆκε καὶ αὐτῷ⁵⁸ χρήματα ἔδωκεν. 7. Ἐπεὶ δὲ τοῦτό τε καὶ ἄλλα τοιαῦτα ὁ Ἀρχέδημος διεπράξατο, ἤδη τότε, ὥσπερ, ὅταν νομεὺς ἀγαθὸν κύνα

⁵⁴ εὐφύστερος ὢν. "Unusually well fitted to get money out of the informers." Archedêmus turned the tables on these people, and instead of letting Crito be attacked, he attacked *them*. The comparative is often used in this sense, of possessing a certain quality more than most persons. It also has the sense of "more than is right." Cf. Thucyd. viii. 84, ὁ δὲ αὐθαδέστερόν τε τι ἀπεκρίνατο, "in too self-willed a manner."

⁵⁵ ἔδωκε. Kühner inserts *ἄν* in the text, because, he says, that after ὁπότε, ὅτε, κ.τ.λ., the imperfect is used with or without *ἄν* to express what generally happens, but the aorist requires *ἄν*. So Anab. II. iii. 11, εἴ τις αὐτῷ δοκοίη, ἔπαισεν *ἄν*. But I have

not followed his reading, because I am not absolutely certain that the aorist is never used without *ἄν*.

⁵⁶ ἀνευρήκει. The pluperfect seems used to express the quickness of Archedêmus' discovery: "he in a moment discovered;" a moment had barely passed and he had found out what he did find. Sauppe compares Cyrop. I. iv. 5, ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλάκει.

⁵⁷ δίκην δημοσίαν. That is, γραφὴν, a criminal prosecution (not a private action), where the penalty would be bodily punishment (παθεῖν) or a fine paid (ἀποτίσαι). Below, the reason of the difference in the tenses in ἀπαλλαγῆναι and ἀπηλλάττετο is obvious.

⁵⁸ αὐτῷ. Sc. to Archedêmus.

ἔχη, καὶ οἱ ἄλλοι νομεῖς βούλονται πλησίον αὐτοῦ τὰς ἀγέλας ἰστάναι, ἵνα τοῦ κυνὸς ἀπολαύωσιν, οὕτω καὶ Κρίτωνος πολλοὶ τῶν φίλων ἐδέοντο καὶ σφίσι παρέχειν φύλακα τὸν Ἀρχέδημον. 8. Ὁ δὲ Ἀρχέδημος τῷ Κρίτῳ ἡδέως ἐχαρίζετο, καὶ οὐχ ὅτι⁵⁹ μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ· εἰ δέ τις αὐτῷ τούτων, οἷς ἀπήχθετο, ὀνειδίξει, ὥς ὑπὸ Κρίτωνος ὠφελούμενος κολακεύει αὐτόν· Πότερον οὖν, ἔφη ὁ Ἀρχέδημος, αἰσχρὸν ἐστὶν εὐεργετούμενον ὑπὸ χρηστῶν ἀνθρώπων καὶ ἀντευεργετοῦντα τοὺς μὲν τοιοῦτους φίλους ποιεῖσθαι, τοῖς δὲ πονηροῖς διαφέρεισθαι, ἢ τοὺς μὲν καλοὺς ἀγαθοὺς ἀδικεῖν πειρώμενον ἐχθροὺς ποιεῖσθαι, τοῖς δὲ πονηροῖς συνεργοῦντα πειράσθαι φίλους ποιεῖσθαι καὶ χρῆσθαι τούτοις ἀντ' ἐκείνων; ἐκ δὲ τούτου εἰς τε τῶν Κρίτωνος φίλων Ἀρχέδημος ἦν καὶ ὑπὸ τῶν ἄλλων Κρίτωνος φίλων ἐτιμᾶτο.

CHAPTER X.

1. Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν ἐταίρῳ ὄντι τοιάδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Διοδώρε, ἂν τίς σοι⁶⁰ τῶν οἰκετῶν ἀποδρᾷ, ἐπιμελῇ, ὅπως ἀνακομίσῃ; 2. Καὶ ἄλλους γε νῆ Δί', ἔφη, παρακαλῶ, σῶστρα τούτοι ἀνακηρύσσων. Τί γάρ; ἔφη, ἐάν τίς σοι κάμνη τῶν οἰκετῶν, τούτου ἐπιμελῇ καὶ παρακαλεῖς ἰατρούς, ὅμως μὴ ἀποθάνῃ; Σφόδρα γ', ἔφη. Εἰ δέ τίς σοι τῶν γνωρίμων, ἔφη, πολὺ τῶν οἰκετῶν χρησιμώτερον ὦν, κινδυνεύει δι' ἔνδειαν ἀπολέσθαι, οὐκ οἶε σοι ἄξιον

⁵⁹ οὐχ ὅτι. Cf. I. vi. 11. The full sentence here would be οὐ λέγω ὅτι μόνος, κ.τ.λ. Cf. Plato, Lys. 219 E, οὐχ ὅτι πολλάκις λέγομεν, ἀλλά, κ.τ.λ.

⁶⁰ ἂν τίς σοι. "If you find that any one runs away." The dative is that of the indirect object, or general relationship.

εἶναι ἐπιμεληθῆναι, ὅπως διασωθῇ; 3. καὶ μὴν⁶¹ οἶσθ' ἄγε, ὅτι οὐκ ἀγνώμων ἐστὶν Ἑρμογένης, αἰσχύνοιτο δ' ἂν, εἰ ὠφελούμενος ὑπὸ σοῦ μὴ ἀντωφελοίῃ σε· καίτοι τὸ ὑπηρέτην ἐκόντα τε καὶ εὖνουν καὶ παράμονον καὶ τὸ κελεύόμενον ἱκανὸν ποιεῖν ἔχειν καὶ μὴ μόνον τὸ κελευόμενον ἱκανὸν ὄντα ποιεῖν, ἀλλὰ δυνάμενον καὶ ἀφ' ἑαυτοῦ χρήσιμον εἶναι καὶ προνοεῖν καὶ προβουλεύεσθαι πολλῶν οἰκετῶν οἶμαι ἀντάξιον εἶναι. 4. Οἱ μέντοι ἀγαθοὶ οἰκονόμοι, ὅταν τὸ πολλοῦ ἄξιον μικροῦ ἐξῇ πρίασθαι, τότε φασὶ δεῖν ὠνεῖσθαι· νῦν δὲ διὰ τὰ πράγματα⁶² εὐνοτάτους ἔστι φίλους ἀγαθοὺς κτήσασθαι. 5. Καὶ ὁ Διόδωρος· Ἀλλὰ καλῶς γε, ἔφη, λέγεις, ὦ Σώκρατες, καὶ κέλευσον ἐλθεῖν ὡς ἐμὲ τὸν Ἑρμογένην. Μὰ Δί', ἔφη, οὐκ ἔγωγε· νομίζω γὰρ οὔτε σοὶ κάλλιον εἶναι τὸ καλέσαι ἐκείνον τοῦ αὐτὸν ἐλθεῖν⁶³ πρὸς ἐκείνον, οὔτε ἐκείνῳ μείζον ἀγαθὸν τὸ πραχθῆναι ταῦτα ἢ σοί· 6. Οὕτω δὲ ὁ Διόδωρος ὥχετο πρὸς τὸν Ἑρμογένην καὶ οὐ πολὺ τελέσας ἐκτήσατο φίλον, ὃς ἔργον εἶχε σκοπεῖν, ὅ,τι ἂν ἢ λέγων ἢ πράττων ὠφελοίῃ τε καὶ εὐφραίνοι Διόδωρον.

⁶¹ καὶ μὴν. "And certainly;" not, I think, "and yet."

⁶² διὰ τὰ πράγματα. "Owing to the present state of affairs," under the Thirty Tyrants, I suppose, when there was great social distress, and it was easy therefore to secure friends at small outlay, by helping them.

⁶³ τοῦ αὐτὸν ἐλθεῖν. "Than your going yourself." Of course αὐτός could not be used, because the whole clause depends on νομίζω. Below, ἔργον εἶχε is "made it his own business." Breitenbach quotes Agesil. xi. 12, ἔργον εἶχε ἀμαυροῦν τὰ τῶν πολεμίων.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

BOOK III.

CHAPTER I.

1. "Ὅτι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελεῖς ὧν ὀρέγοντο"⁶⁴ ποιῶν ὠφέλει, νῦν τοῦτο διηγῆσομαι ἀκούσας γάρ ποτε Διονυσόδωρον εἰς τὴν πόλιν ἦκειν ἐπαγγελλλόμενον στρατηγεῖν διδάξειν, ἔλεξε πρὸς τινὰ τῶν ξυνόντων, ὃν ἦσθάνετο βουλόμενον τῆς τιμῆς ταύτης ἐν τῇ πόλει τυγχάνειν. 2. Αἰσχρὸν μέντοι, ὦ νεανία, τὸν βουλόμενον ἐν τῇ πόλει στρατηγεῖν, ἐξὸν τοῦτο μαθεῖν, ἀμελῆσαι αὐτοῦ, καὶ δικαίως ἂν οὗτος ὑπὸ τῆς πόλεως ζημιοῖτο πολὺ μᾶλλον, ἢ εἴ τις ἀνδριάντας ἐργολαβοίῃ μὴ μεμαθηκῶς ἀνδριαντοποιεῖν. 3. Ολῆς γὰρ τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τά τε ἀγαθὰ κατορθούντος αὐτοῦ καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γίγνεσθαι πῶς οὖν οὐκ ἂν δικαίως ὁ τοῦ μὲν μανθάνειν τοῦτο ἀμελῶν, τοῦ δὲ αἰρεθῆναι ἐπιμελόμενος ζημιοῖτο; Τοιαῦτα μὲν δὴ λέγων ἔπεισεν αὐτὸν ἐλθόντα μανθάνειν. 4. Ἐπεὶ δὲ μεμαθηκῶς ἦκε, προσέειπεν"⁶⁵ αὐτῷ

⁶⁴ ὧν ὀρέγοντο. An optative of indefinite frequency. Below, αἰσχρὸν μέντοι is "assuredly it is disgraceful."

⁶⁵ προσέειπεν. If the imper-

fect be right here, it implies that Socrates repeated his joke, as a man is inclined to do when he thinks he has a good one.

λέγων· Οὐ δοκεῖ ὑμῖν, ὦ ἄνδρες, ὥσπερ "Ομηρος τὸν Ἀγαμέμνονα γεραρόν⁶⁶ ἔφη εἶναι, καὶ οὕτω ὁδε στρατηγεῖν μαθὼν γεραρώτερος φαίνεσθαι; καὶ γὰρ ὥσπερ ὁ κιθαρίζειν μαθὼν, καὶ ἐὰν μὴ κιθαρίξῃ, κιθαριστὴς ἐστὶ, καὶ ὁ μαθὼν ἰᾶσθαι, κἂν μὴ ἰατρεύῃ, ὅμως ἰατρός ἐστιν, οὕτω καὶ ὁδε ἀπὸ τοῦδε τοῦ χρόνου διατελεῖ στρατηγὸς ὢν, κἂν μηδεὶς αὐτὸν ἔλθῃ· ὁ δὲ μὴ ἐπιστάμενος οὔτε στρατηγὸς οὔτε ἰατρός ἐστιν, οὐδὲ ἐὰν ὑπὸ πάντων ἀνθρώπων αἰρεθῇ. 5. Ἀτάρ, ἔφη, ἵνα καί, ἐὰν ἡμῶν⁶⁷ τις ταξιαρχῇ ἢ λοχαγῇ σοι, ἐπιστημονέστεροι τῶν πολεμικῶν ὦμεν, λέξον ἡμῖν, πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν. Καὶ ὅς· Ἐκ τοῦ αὐτοῦ, ἔφη, εἰς ὅπερ καὶ ἐτελεύτα· τὰ γὰρ τακτικὰ ἐμέ γε καὶ ἄλλο οὐδὲν ἐδίδαξεν. 6. Ἀλλὰ μὴν, ἔφη ὁ Σωκράτης, τοῦτό γε πολλοστὸν μέρος ἐστὶ στρατηγίας· καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρή καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις καὶ μηχανικὸν καὶ ἐργαστικὸν καὶ ἐπιμελῆ καὶ καρτερικὸν καὶ ἀγχίνου καὶ φιλόφρονά τε καὶ ὠμόν, καὶ ἀπλοῦν τε καὶ ἐπίβουλον, καὶ φυλακτικὸν τε καὶ κλέπτῃν, καὶ προετικὸν καὶ ἄρπαγα, καὶ φιλόδωρόν καὶ πλεονέκτην, καὶ ἀσφαλῆ καὶ ἐπιθετικόν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ ἐπιστήμῃ δεῖ τὸν εὖ στρατηγήσουτα ἔχειν. 7. Καλὸν δὲ καὶ τὸ τακτικὸν εἶναι· πολὺ γὰρ διαφέρει στράτευμα τεταγμένον ἀτάκτου ὥσπερ λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρρίμμενα⁶⁸ οὐδὲν χρήσιμά ἐστιν, ἐπειδὴν

⁶⁶ γεραρόν. Cf. *Iliad* iii. 170. Below, in καὶ γάρ, καὶ seems to belong to δ κιθαρίζειν μαθὼν in the sense of "both;" as also in § 6. Kühner notices that the aorist μαθὼν refers to the simple act of having once learnt; whereas the perfect μεμαθηκώς above implies the having learnt, and retaining

the knowledge.

⁶⁷ ἵνα καί, ἐὰν ἡμῶν. "In order that beyond *your* being the more skilful (καί) we may be," &c., so that the sense is the same as if the words had been ἵνα καὶ ἡμεῖς ἐάν, κ.τ.λ. Below, ἐμέ γε is "me at least," whatever he taught others.

⁶⁸ ἐρρίμμενα. Although the

δὲ ταχθῇ κάτω μὲν καὶ ἐπιπολῆς τὰ μήτε σηπόμενα μήτε τηκόμενα, οἳ τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ αἷ τε πλίνθοι καὶ τὰ ξύλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθεται τότε γίγνεται πολλοῦ ἄξιον κτῆμα οἰκία. 8. Ἀλλὰ πάννυ, ἔφη ὁ νεανίσκος, ὅμοιον, ὃ Σώκρατες, εἰρηκας καὶ γὰρ ἐν τῷ πολέμῳ τοὺς τε πρώτους ἀρίστους δεῖ τάττειν καὶ τοὺς τελευταίους, ἐν δὲ μέσῳ τοὺς χειρίστους, ἵνα ὑπὸ μὲν τῶν⁶⁹ ἄγωνται, ὑπὸ δὲ αὐτῶν ὠθῶνται. 9. Εἰ μὲν τοίνυν⁷⁰, ἔφη, καὶ διαγινώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν· εἰ δὲ μή, τί σοι ὄφελος ὧν ἔμαθες; οὐδὲ γὰρ εἴ σε ἀργύριον ἐκέλευσε πρῶτον μὲν καὶ τελευταῖον τὸ κάλλιστον τάττειν, ἐν μέσῳ δὲ τὸ χειρίστον, μὴ διδάξας διαγινώσκειν τό τε καλὸν καὶ τὸ κίβδηλον, οὐδὲν ἂν σοι ὄφελος ἦν. Ἀλλὰ μὰ Δί, ἔφη, οὐκ ἐδίδαξεν· ὥστε αὐτοὺς ἂν ἡμᾶς δέοι τοὺς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν. 10. Τί οὖν οὐ σκοποῦμεν, ἔφη, πῶς ἂν αὐτῶν μὴ διαμαρτάνοιμεν; Βούλομαι, ἔφη ὁ νεανίσκος. Οὐκοῦν, ἔφη, εἰ μὲν ἀργύριον δέοι ἀρπάζειν, τοὺς φιλαργυρωτάτους πρώτους καθιστάντες ὀρθῶς ἂν τάττοιμεν; Ἔμοιγε δοκεῖ. Τί δὲ τοὺς κινδυνεύειν μέλλοντας⁷¹; ἄρα τοὺς φιλοτιμοτάτους προτακτέον; Οὗτοι γοῦν εἰσιν, ἔφη, οἱ

neuter, as the grammarians say, is the least worthy gender, yet it is often used, as here, for the adjective or participle, when the substantives are of different genders. Herodotus has αὐχένα καὶ τὴν κεφαλὴν κεχρυσωμένα φαίνει. For συντίθεται, which agrees with the last of the subjects (τὰ ξύλα), cf. Demosth. p. 218, ἡ ἐμὴ συνέχεια καὶ πλάνοι καὶ ταιλαιπωρίαὶ καὶ τὰ πολλὰ ψηφίσματα τί ἀπειργάσατο;

⁶⁹ ὑπὸ μὲν τῶν. For the position of the article cf. Plato, Phaedr. 263 B, ἐν μὲν ἄρα τοῖς συμφωνοῦ-

μεν, ἐν δὲ τοῖς οὐ.

⁷⁰ Εἰ μὲν τοίνυν. The sentence is not completed, and εἰ ἔχει or the like must be added. Cf. Anab. VII. i. 31, ἦν μὲν δυνάμεθα παρ' ὑμῶν ἀγαθόν τι εὐρίσκεσθαι, εἰ δὲ μή, κ.τ.λ. Also St. Luke's Gospel xiii. 9.

⁷¹ τοὺς κινδυνεύειν μέλλοντας. Sc. φήσομεν ποιῆσαι δεῖν or something of the kind. Or perhaps λέγεις in the sense of "say about," as in Plato, Apol. 9 A, φαίνεται τοῦτο οὐ λέγειν τὸν Σωκράτη, where see Stallbaum's note.

ἔνεκα ἐπαίνου κινδυνεύειν ἐθέλοντες· οὐ τοίνυν οὗτοί γε ἄδηλοι, ἀλλ' ἐπιφανεῖς πανταχοῦ ὄντες εὐαίρετοι ἂν εἶεν. 11. Ἀτάρ, ἔφη, πότερά σε τάττειν μόνον ἐδίδαξεν ἢ καὶ ὅποι καὶ ὅπως⁷² χρηστέον ἐκάστῳ τῶν ταγμάτων; Οὐ πάννυ, ἔφη. Καὶ μὴν πολλὰ γ' ἐστὶ, πρὸς ἃ⁷³ οὔτε τάττειν οὔτε ἄγειν ὡσαύτως προσήκει. Ἀλλὰ μὰ Δί', ἔφη, οὐ διεσαφηνίζε ταῦτα. Νῆ Δί', ἔφη, πάλιν τοίνυν ἐλθὼν ἐπανερῶτα· ἦν γὰρ ἐπίστηται καὶ μὴ ἀναιδῆς ἦ, αἰσχυνεῖται ἀργύριον εἰληφῶς ἐνδεᾶ σε ἀποπέμψασθαι.

CHAPTER II.

1. Ἐντυχὼν δέ ποτε στρατηγεῖν ἡρημένῳ τῷ Τοῦ ἔνεκεν, ἔφη, Ὅμηρον οἶει τὸν Ἀγαμέμνονα προσαγορεύσαι ποιμένα λαῶν; ἄρά γε ὅτι⁷⁴, ὥσπερ τὸν ποιμένα ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε ἔσονται αἱ ὀῖες καὶ τὰ ἐπιτήδεια ἔξουσιν, καὶ οὐ ἔνεκα τρέφονται, τοῦτο ἔσται, οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε οἱ στρατιῶται ἔσονται καὶ τὰ ἐπιτήδεια ἔξουσιν, καί, οὐ ἔνεκα στρατεύονται, τοῦτο ἔσται; στρατεύονται δέ, ἵνα κρατοῦντες τῶν πολεμίων εὐδαιμονέστεροι ὦσιν· 2. ἢ τί δήποτε οὕτως ἐπήνεσε τὸν Ἀγαμέμνονα εἰπὼν,

Ἀμφότερον⁷⁵, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής; ἄρά γε ὅτι αἰχμητής τε κρατερός ἂν εἴη, οὐκ εἰ

⁷² ὅποι καὶ ὅπως. "For what purpose and in what manner." There is a reading *δπη*, "in what way," which may be the true reading, for *δπη* καὶ *δπως* are often joined. Cf. Plato de Leg. 899 A, and Phædo 100 D.

⁷³ πρὸς ἃ. "And yet there are at least several cases with reference to which it is not fitting in

an unvarying manner," &c.

⁷⁴ ἄρά γε ὅτι. "Is it (not) this at all events, that," &c. There might possibly be other reasons, but at all events (γὰρ) one reason was that subjoined.

⁷⁵ Ἀμφότερον. Iliad iii. 179. In the next words, after *ἄρά γε* supply *ἐπήνεσεν*.

μόνος αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ⁷⁶ παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη; καὶ βασιλεὺς ἀγαθός, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προεστήκοι, ἀλλ' εἰ καί, ὧν βασιλεύοι, τούτοις εὐδαιμονίας αἴτιος εἴη; 3. καὶ γὰρ βασιλεὺς αἰρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῇται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσι καὶ στρατεύονται δὲ πάντες, ἵνα ὁ βίος αὐτοῖς ὡς βέλτιστος ᾗ καὶ στρατηγούς αἰροῦνται τούτου ἕνεκα, ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ᾧσι. 4. Δεῖ οὖν τὸν στρατηγοῦντα τοῦτο παρασκευάζειν τοῖς ἐλομένοις αὐτὸν στρατηγόν· καὶ γὰρ οὔτε κάλλιον τούτου ἄλλο ῥάδιον εὔρεῖν οὔτε αἰσχίον τοῦ ἐναντίου. Καὶ οὕτως ἐπισκοπῶν, τίς εἴη ἀγαθοῦ ἡγεμόνος ἀρετή, τὰ μὲν ἄλλα περιῆρει, κατέλειπε δὲ τὸ εὐδαιμόνας ποιεῖν ὧν ἂν ἡγήται.

CHAPTER III.

1. Καὶ ἱππαρχεῖν δέ τινι ἡρημένῳ οἶδά ποτε αὐτὸν τοιάδε διαλεχθέντα· Ἐχοις ἄν, ἔφη, ὦ νεανία, εἰπεῖν ἡμῖν, ὅτου ἕνεκα ἐπεθύμησας ἱππαρχεῖν; οὐ γὰρ δὴ τοῦ πρῶτος τῶν ἱππέων ἐλαύνειν καὶ γὰρ⁷⁷ οἱ ἱπποτοξόται τούτου γε ἀξιοῦνται, προελαύνουσι γοῦν καὶ τῶν ἱππάρχων. Ἀληθῆ λέγεις, ἔφη. Ἀλλὰ μὴν οὐδὲ τοῦ γνωσθῆναι γε, ἐπεὶ καὶ οἱ μαινόμενοι γε ὑπὸ πάντων γυγνώσκονται. 2. Ἀληθές, ἔφη, καὶ τοῦτο λέγεις. Ἀλλ' ἄρα ὅτι τὸ ἱππικὸν οἶει τῇ πόλει βέλτιον ἂν⁷⁸ ποιήσας παραδοῦναι,

⁷⁶ εἰ καί. Here καί is "also," and is to be joined with παντί, not with εἰ, in the usual sense of "although."

⁷⁷ καὶ γάρ. The καί seems to qualify οἱ ἱπποτοξόται, "for even the mounted archers."

⁷⁸ βέλτιον ἂν. The ἂν is to be joined with παραδοῦναι. Perhaps βέλτιον is to be taken first with the verb, and repeated with the participle, παραδοῦναι ἂν τὸ ἱππικὸν βέλτιον ποιήσας αὐτὸ βέλτιον.

καί, εἴ τις χρεία γένοιτο ἵππέων, τούτων ἡγούμενος ἀγαθοῦ τινος αἴτιος γενέσθαι τῇ πόλει; Καὶ μάλα, ἔφη. Καὶ ἔστι γε, νῆ Δί', ἔφη ὁ Σωκράτης, καλόν, ἐὰν δύνῃ ταῦτα ποιῆσαι. Ἡ δὲ ἀρχή που⁷⁹, ἐφ' ἧς ἤρῃσαι, ἵππων τε καὶ ἀμβατῶν ἐστίν; Ἔστι γὰρ οὖν, ἔφη. 3. Ἴθι δὴ λέξον ἡμῖν πρῶτον τοῦτο, ὅπως διανοῇ τοὺς ἵππους βελτίους ποιῆσαι; καὶ ὅς· Ἀλλὰ τοῦτο μέν⁸⁰, ἔφη, οὐκ ἐμὸν οἶμαι τὸ ἔργον εἶναι, ἀλλὰ ἰδία ἕκαστον δεῖν τοῦ ἑαυτοῦ ἵππου ἐπιμελεῖσθαι. 4. Ἐὰν οὖν, ἔφη ὁ Σωκράτης, παρέχωνταί σοι⁸¹ τοὺς ἵππους οἱ μὲν οὕτως κακόποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς, οἱ δὲ οὕτως ἀτρόφους, ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὕτως ἀναγώγους, ὥστε μὴ μένειν ὅπου ἂν σὺ τάξης, οἱ δὲ οὕτως λακτιστάς, ὥστε μὴδὲ τάξαι δυνατὸν εἶναι, τί σοι τοῦ ἵππικου ὄφελος ἔσται; ἢ πῶς δυνήσῃ τοιούτων ἡγούμενος ἀγαθὸν τι ποιῆσαι τὴν πόλιν; καὶ ὅς· Ἀλλὰ καλῶς τε λέγεις, ἔφη, καὶ πειράσομαι τῶν ἵππων εἰς τὸ δυνατὸν ἐπιμελεῖσθαι. 5. Τί δέ; τοὺς ἵππεάς οὐκ ἐπιχειρήσεις, ἔφη, βελτίονας ποιῆσαι; Ἔγωγ', ἔφη. Οὐκοῦν πρῶτον μὲν⁸² ἀναβατικωτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐτούς; Δεῖ γοῦν, ἔφη· καὶ γάρ, εἴ τις αὐτῶν καταπέσοι, μᾶλλον ἂν οὕτω σώζοιτο. 6. Τί γάρ; ἐὰν που κινδυνεύειν δέῃ, πότερον ἐπαγαγεῖν

⁷⁹ Ἡ δὲ ἀρχή που. "And the office, no doubt" (or, "I may assume"). Cf. Thucyd. vii. 68, λεγόμενον που ἥδιστον εἶναι, "what is said if I mistake not," &c.

⁸⁰ τοῦτο μέν. The order is τοῦτο μέν τὸ ἔργον οὐκ οἶμαι ἐμὸν εἶναι, for from the position of ἐμὸν it must be the predicate. There is nothing to answer to τοῦτο μέν, as the words take another turn; but the sentence to be mentally supplied is τὸ δὲ τοὺς ἵππεας βελτίονας ποιῆσαι.

⁸¹ παρέχωνταί σοι. The subject of the verb, I believe, is οἱ ἵππεῖς, "if the troopers bring you their horses." I do not think there is any reference here to the burden imposed on the wealthier citizens of supplying horses for the cavalry at their own expense.

⁸² πρῶτον μὲν. See note above on τοῦτο μέν. Below, in καὶ γάρ, the καὶ gives emphasis to γάρ, "for assuredly." See note on II. i. 3.

τοὺς πολεμίους ἐπὶ τὴν ἄμμον⁸³ κελεύσεις, ἔνθα περ εἰώθατε ἵππεύειν, ἢ πειράσῃ τὰς μελέτας⁸⁴ ἐν τοιούτοις ποιεῖσθαι χωρίοις, ἐν οἷοις περ οἱ πολέμιοι γίνονται; Βέλτιον γοῦν, ἔφη. 7. Τί γάρ; τοῦ βάλλειν ὡς πλείστους⁸⁵ ἀπὸ τῶν ἵππων ἐπιμέλειάν τινα ποιήσῃ; Βέλτιον γοῦν, ἔφη, καὶ τοῦτο. Θήγειν δὲ τὰς ψυχὰς τῶν ἵππέων καὶ ἐξοργίζειν πρὸς τοὺς πολεμίους, εἴπερ ἀλκιμωτέρους ποιεῖν⁸⁶ διανενόησαι; Εἰ δὲ μή, ἀλλὰ νῦν γε πειράσομαι, ἔφη. 8. "Ὅπως δέ σοι πείθονται οἱ ἵπποι, πεφρόντικάς τι; ἄνευ γὰρ δὴ τούτου οὔτε ἵππων οὔτε ἵππέων ἀγαθῶν καὶ ἀλκίμων οὐδὲν ὄφελος. Ἀληθῆ λέγεις, ἔφη, ἀλλὰ πῶς ἂν τις μάλιστα, ὦ Σώκρατες, ἐπὶ τούτῳ αὐτοὺς προτρέψαιτο; 9. Ἐκεῖνο μὲν δήπου οἶσθα, ὅτι ἐν παντὶ πράγματι οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι, οἷς ἂν ἡγῶνται βελτίστους εἶναι· καὶ γὰρ ἐν νόσῳ, ὃν ἂν ἡγῶνται ἱατρικώτατον εἶναι, τούτῳ μάλιστα πείθονται, καὶ ἐν πλοίῳ οἱ πλείοντες, ὃν ἂν κυβερνητικώτατον, καὶ ἐν γεωργίᾳ, ὃν ἂν γεωργικώτατον. Καὶ μάλα, ἔφη. Οὐκοῦν εἰκός, ἔφη, καὶ ἐν ἵππικῇ, ὃς ἂν μάλιστα εἰδὼς φαίνεται ἂν δεῖ ποιεῖν, τούτῳ μάλιστα ἐθέλειν τοὺς ἄλλους πείθεσθαι. 10. Ἐὰν οὖν, ἔφη, ἐγώ, ὦ Σώκρατες, βέλτιστος ὢν αὐτῶν δῆλος ὢ, ἀρκέσει μοι τούτο εἰς τὸ πείθεσθαι αὐτοὺς ἐμοί; Ἐάν γε πρὸς τούτῳ, ἔφη,

⁸³ ἐπὶ τὴν ἄμμον. The sand of the exercise-ground.

⁸⁴ τὰς μελέτας. "To go through their practice;" the practice usual in the case of cavalry, and hence the article. Cf. Anab. I. viii. 3, ἀναβάς ἐπὶ τὸν ἵππον τὰ καλὰ εἰς τὰς χεῖρας ἔλαβεν, "he took the usual javelins into his hand."

⁸⁵ βάλλειν ὡς πλείστους. "That as many as possible may be able to shoot from their horses." The

commentators quote a parallel remark from one of Xenophon's treatises, Hipparch. i. 6, δεῖ αὐτοὺς σκοπεῖσθαι ὅπως ἀκοντιοῦσί τε ὡς πλείστοι ἀπὸ τῶν ἵππων.

⁸⁶ ποιεῖν. With this infinitive διανενόησαι must be repeated, so that all the verbs, θήγειν, ἐξοργίζειν, and ποιεῖν, are governed by it. Below, in ἐκεῖνο μὲν, there is another instance of μὲν with no δέ to correspond.

διδάξης αὐτούς, ὡς τὸ πείθεσθαι σοι κάλλιον τε καὶ σωτηριώτερον αὐτοῖς ἔσται. Πῶς οὖν, ἔφη, τοῦτο διδάξω; Πολὺ νῆ Δί', ἔφη, ῥᾶον, ἢ εἴ σοι δέοι⁸⁷ διδάσκειν, ὡς τὰ κακὰ τῶν ἀγαθῶν ἀμείνω καὶ λυσιτελέστερά ἐστι. 11. Λέγεις, ἔφη, σὺ τὸν ἵππαρχον πρὸς τοῖς ἄλλοις ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι; Σὺ δ' ὦν, ἔφη, χρῆναι σιωπῇ ἵππαρχεῖν; ἢ οὐκ ἐντεθύμησαι, ὅτι, ὅσα τε νόμφ⁸⁸ μεμαθήκαμεν κάλλιστα ὄντα, δι' ὧν γε ζῆν ἐπιστάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν, καὶ εἴ τι ἄλλο καλὸν μανθάνει τις μάθημα, διὰ λόγου μανθάνει; καὶ οἱ ἄριστα διδάσκοντες μάλιστα λόγῳ χρῶνται, καὶ οἱ τὰ σπουδαιότατα μάλιστα ἐπιστάμενοι κάλλιστα διαλέγονται; 12. ἢ τόδε οὐκ ἐντεθύμησαι, ὡς, ὅταν γε χορὸς εἰς ἐκ τῆσδε τῆς πόλεως γίγνηται, ὥσπερ ὁ εἰς Δῆλον⁸⁹ πεμπόμενος, οὐδεὶς ἄλλοθεν οὐδαμόθεν τούτῳ ἐφάμιλλος γίγνεται, οὐδὲ εὐανδρία⁹⁰ ἐν ἄλλῃ πόλει ὁμοία τῇ ἐνθάδε συνάγεται; Ἀληθῇ λέγεις, ἔφη. 13. Ἀλλὰ μὴν οὔτε εὐφωνία τοσοῦτον διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων οὔτε σωματικῶν μεγέθει καὶ ῥώμῃ, ὅσον φιλοτιμία, ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἐντιμα. 14. Ἀληθές, ἔφη,

⁸⁷ εἴ σοι δέοι. This dative instead of the accusative is not common. It occurs Eurip. Hippol. 941, θεοῖσι προσβαλεῖν χθονί, ἄλλην δεήσει γαῖαν, and in some places in Xenophon. It seems to mean "there is need" (opus est) in this construction.

⁸⁸ ὅσα τε νόμφ. The construction is ὅσα τε νόμφ, καὶ εἴ τι ἄλλο καλόν, where νόμφ means "in accordance with custom," and those studies are referred to, which every citizen was expected to be taught.

⁸⁹ ὁ εἰς Δῆλον. A chorus was sent to Delos from Athens with

the Sacred embassy (θεωρία) every fifth year, to take part in the festival held in honour of Apollo and Artemis. Besides this celebration every fifth year, the Athenians sent a θεωρία every year.

⁹⁰ εὐανδρία. I do not see that there is any especial allusion here to the θαλλοφόροι of the Panathenaic festival. The sense only seems to be that nowhere could there be got together such a number of good citizens as at Athens. Below, ὡς πολλὰ ἄν, κ.τ.λ., depends on οἶει.

καὶ τοῦτο. Οὐκοῦν οἶει, ἔφη, καὶ τοῦ ἵππικοῦ τοῦ ἐνθάδε εἴ τις ἐπιμεληθείη, ὥς πολὺ ἂν καὶ τούτῳ διενέγκοιεν τῶν ἄλλων, ὅπλων τε καὶ ἵππων παρασκευῇ καὶ εὐταξία καὶ τῷ ἐτοίμως κινδυνεύειν πρὸς τοὺς πολεμίους, εἰ νομίσειαν ταῦτα ποιοῦντες ἐπαίνου καὶ τιμῆς τεύξεσθαι; Εἰκός γε, ἔφη. 15. Μὴ τοίνυν ὀκνεῖ, ἔφη, ἀλλὰ πειρῶ τοὺς ἄνδρας ἐπὶ ταῦτα προτρέπειν, ἀφ' ὧν αὐτός τε ὠφεληθήσῃ καὶ οἱ ἄλλοι πολῖται διὰ σέ. Ἀλλὰ νῆ Δία πειράσομαι, ἔφη.

CHAPTER IV.

1. Ἰδὼν δέ ποτε Νικομαχίδην ἐξ ἀρχαιρεσιῶν ἀπ-
 ἰόντα ἤρετο· Τίνας, ὦ Νικομαχίδη, στρατηγοὶ ἦρηνται;
 καὶ ὅς· Θὺ γάρ, ἔφη, ὦ Σώκρατες, τοιοῦτοί⁹¹ εἰσιν Ἀθη-
 ναῖοι, ὥστε ἐμέ μὲν οὐχ εἴλοντο, ὅς ἐκ καταλόγου⁹²
 στρατευόμενος κατατέτριμμαι καὶ λοχαγῶν⁹³ καὶ ταξι-
 αρχῶν καὶ τραύματα ὑπὸ τῶν πολεμίων τοσαῦτα ἔχων
 ἅμα δὲ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνούμενος
 ἐπεδείκνυνεν⁹⁴. Ἀντισθένην δέ, ἔφη, εἴλοντο τὸν οὔτε
 ὀπλίτην πώποτε στρατευσάμενον, ἔν τε⁹⁵ τοῖς ἵππεύσιν

⁹¹ Οὐ γὰρ... τοιοῦτοι. This sentence is a kind of compromise between οὐ γὰρ τοιοῦτοί εἰσιν ὥστε ἐμέ μὲν μὴ ἐλέσθαι; and τοιοῦτοι ἦσαν ὥστε ἐμέ μὲν οὐχ εἴλοντο. Nicomachides wanted to say that the conduct of the Athenians in rejecting him was of a piece with their usual proceedings, and he wanted also to express as a matter of fact that they had rejected him, not merely that they were capable of it.

⁹² ἐκ καταλόγου. "From the muster-roll." A list was kept,

revised periodically, of all persons on whose military services the state had claim. Οἱ ἐκ καταλόγου στρατευόμενοι are those whose names were so entered.

⁹³ λοχαγῶν. The τάξις in the Athenian army consisted of one hundred men, and the λόχος of twenty-four men, rank and file.

⁹⁴ ἐπεδείκνυνεν. See II. i. 21 for the meaning of this compound of δείκνυμι. The imperfect tense is used because the display occupied some time.

⁹⁵ οὔτε... ἐν τε. Cf. I. ii. 47.

οὐδὲν περίβλεπτον ποιήσαντα, ἐπιστάμενόν τε ἄλλο οὐδὲν ἢ χρήματα συλλέγειν; 2. Οὐκουν, ἔφη ὁ Σωκράτης, τοῦτο μὲν ἀγαθόν, εἶγε τοῖς στρατιώταις ἱκανὸς ἔσται τὰ ἐπιτήδεια πορίζειν; Καὶ γὰρ οἱ ἔμποροι, ἔφη ὁ Νικομαχίδης, χρήματα συλλέγειν ἱκανοὶ εἰσιν· ἀλλ' οὐχ ἕνεκα τούτου καὶ στρατηγεῖν δύνανται ἄν. 3. Καὶ ὁ Σωκράτης ἔφη· Ἀλλὰ καὶ φιλόναικος Ἀντισθένης ἐστίν, ὁ στρατηγῶ προσεῖναι ἐπιτήδειόν ἐστιν οὐχ ὁρᾷς, ὅτι καί, ὅσάκις κεχορήγηκε, πᾶσι τοῖς χοροῖς νενίκηκε; Μὰ Δί' ⁹⁶, ἔφη ὁ Νικομαχίδης, ἀλλ' οὐδὲν ὁμοῖόν ἐστι χοροῦ τε καὶ στρατεύματος προεστάναι. 4. Καὶ μὴν, ἔφη ὁ Σωκράτης, οὐδὲ ᾧδῆς γε ὁ Ἀντισθένης οὐδὲ χορῶν διδασκαλίας ἔμπειρος ὦν ὁμῶς ἐγένετο ἱκανὸς εὐρεῖν τοὺς κρατίστους ταῦτα. Καὶ ἐν τῇ στρατιᾷ οὖν, ἔφη ὁ Νικομαχίδης, ἄλλους μὲν εὐρήσει τοὺς τάξοντας ἀνθ' ἑαυτοῦ, ἄλλους δὲ τοὺς μαχουμένους. 5. Οὐκουν, ἔφη ὁ Σωκράτης, εἰάν γε καὶ ἐν τοῖς πολεμικοῖς τοὺς κρατίστους, ὥσπερ ἐν τοῖς χορικοῖς, ἐξευρίσκηται καὶ προαιρήται, εἰκότως ἂν καὶ τούτου νικηφόρος ⁹⁷ εἴη· καὶ δαπανᾷν δ' αὐτὸν εἰκὸς μᾶλλον ἂν ἐθέλῃν εἰς τὴν ξὺν ὅλῃ τῇ πόλει τῶν πολεμικῶν νίκην ἢ εἰς τὴν ξὺν τῇ φυλῇ ⁹⁸ τῶν χορικῶν. 6. Λέγεις σύ, ἔφη, ὦ Σώκρατες, ὡς τοῦ αὐτοῦ ἀνδρός ἐστι χορηγεῖν τε καλῶς καὶ στρατηγεῖν; Λέγω ἔγωγ', ἔφη, ὡς, ὅτου ἂν τις

οὔτε γὰρ αὐτοῖς ἄλλως ἤρεσκεν, εἴτε προσέλθοιεν, like *perque, et*, in Latin. Below, καὶ γὰρ οἱ ἔμποροι is "for merchants also."

⁹⁶ Μὰ Δί'. This form is used because the clause ἀλλ' οὐδέν is negative (cf. I. iv. 9, Μὰ Δί' οὐ γὰρ ὁρῶ), and so the general result of the sentence is negative.

⁹⁷ τούτου νικηφόρος. "Victorious in this point (τῶν πολε-

μικῶν) as well (as in the other)."

⁹⁸ ξὺν τῇ φυλῇ. When the duty of supplying a chorus came round on any of the ten tribes (φυλαί) of Attica, the superintendents of the tribe appointed a choragus to provide the chorus and all that was necessary for it. The honour of success naturally was shared by the whole tribe whose representative the choragus was.

προστατεύη, ἐὰν γιγνώσκη τε ὧν δεῖ καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἂν εἴη προστάτης, εἴτε χοροῦ εἴτε οἴκου εἴτε πόλεως εἴτε στρατεύματος προστατεύοι. 7. Καὶ ὁ Νικομαχίδης· Μὰ Δί', ἔφη, ὦ Σώκρατες, οὐκ ἂν ποτε ὦμην ἐγὼ σοῦ ἀκοῦσαι, ὥς ἀγαθοὶ οἰκονόμοι ἀγαθοὶ στρατηγοὶ ἂν εἶεν. Ἴθι δὴ, ἔφη, ἐξετάσωμεν τὰ ἔργα ἐκατέρου αὐτῶν, ἵνα εἰδῶμεν, πότερον τὰ αὐτὰ ἐστίν, ἢ διαφέρει τι. Πάνυ γε, ἔφη. 8. Οὐκοῦν, ἔφη, τὸ μὲν τοὺς ἀρχομένους κατηκόους τε καὶ εὐπειθεῖς ἑαυτοῖς παρασκευάζειν ἀμφοτέρων ἐστὶν ἔργον; Καὶ μάλα, ἔφη. Τί δέ; τὸ προστάττειν ἕκαστα τοῖς ἐπιτηδείοις πράττειν; Καὶ τοῦτ', ἔφη. Καὶ μὴν καὶ τὸ τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν ἀμφοτέροις οἶμαι προσήκειν. 9. Πάνυ μὲν οὖν, ἔφη. Τὸ δὲ τοὺς ὑπηκόους εὐμενεῖς ποιεῖσθαι πῶς οὐ καλὸν ἀμφοτέροις; Καὶ τοῦτ', ἔφη. Συμμάχους δὲ καὶ βοηθοὺς προσάγεσθαι δοκεῖ σοι συμφέρειν ἀμφοτέροις ἢ οὐ; Πάνυ μὲν οὖν, ἔφη. Ἀλλὰ φυλακτικούς τῶν ὄντων οὐκ ἀμφοτέρους εἶναι προσήκει; Σφόδρα γ', ἔφη. Οὐκοῦν καὶ ἐπιμελεῖς καὶ φιλοπόνους ἀμφοτέρους εἶναι προσήκει περὶ τὰ αὐτῶν ἔργα; 10. Ταῦτα μὲν, ἔφη, πάντα ὁμοίως ἀμφοτέρων ἐστίν· ἀλλὰ τὸ μάχεσθαι οὐκέτι⁹⁹ ἀμφοτέρων. Ἀλλ' ἐχθροὶ γέ τοι¹⁰⁰ ἀμφοτέροις γίγνονται; Καὶ μάλα, ἔφη, τοῦτό γε. Οὐκοῦν τὸ περιγενέσθαι τούτων ἀμφοτέροις συμφέρει; 11. Πάνυ γε, ἔφη· ἀλλ' ἐκεῖνο παριεῖς¹, ἂν δέη μάχεσθαι, τί ὠφελήσει ἢ

⁹⁹ οὐκέτι. The use of οὐκέτι is to be noticed. There was truth in all the assertions up to this point; from this point (in such assertions, viz. as that fighting was the work of both) there was no longer any truth in what was said. Cf. IV. iv. 20, οὐκέτι μοι δοκεῖ, κ.τ.λ. Translate, "to fight is not equally with those other

things the duty of both."

¹⁰⁰ Ἀλλ' ἐχθροὶ γέ τοι. "But certainly (τοι) both have enemies at all events," and so far one might suppose fighting to be their duty.

¹ παριεῖς. If the participle be right, λέξον must be understood, or the whole form of the sentence must be supposed to be altered.

οἰκονομική; Ἐνταῦθα δῆπου καὶ πλείστον, ἔφη· ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδὼς, ὅτι οὐδὲν οὕτω λυσιτελές τε καὶ κερδαλέον ἐστίν, ὥς τὸ μαχόμενον² τοὺς πολεμίους νικᾶν, οὐδὲ οὕτως ἀλυσιτελές τε καὶ ζημιώδες, ὥς τὸ ἡττᾶσθαι, προθύμως μὲν τὰ πρὸς τὸ νικᾶν συμφέροντα ζητήσῃ καὶ παρασκευάζεται, ἐπιμελῶς δὲ τὰ πρὸς τὸ ἡττᾶσθαι φέροντα σκέψεται καὶ φυλάσσεται, ἐνεργῶς δ', ἂν τὴν παρασκευὴν ὁρᾷ νικητικὴν οὖσαν, μαχεῖται, οὐχ ἥκιστα³ δὲ τούτων, εἰς ἀπαράσκευον ἢ, φυλάσσεται συνάπτειν μάχην. 12. Μὴ καταφρόνει, ἔφη, ὦ Νικομαχίδη, τῶν οἰκονομικῶν ἀνδρῶν· ἡ γὰρ τῶν ἰδίων ἐπιμέλεια πλήθει μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δὲ ἄλλα παραπλήσια ἔχει, τὸ δὲ μέγιστον⁴, ὅτι οὔτε ἄνευ ἀνθρώπων οὐδετέρα γίγνεται, οὔτε δι' ἄλλων μὲν ἀνθρώπων τὰ ἴδια πράττεται, δι' ἄλλων δὲ τὰ κοινά· οὐ γὰρ ἄλλοις τισὶν ἀνθρώποις οἱ τῶν κοινῶν ἐπιμελόμενοι χρῶνται ἢ οἷσπερ οἱ τὰ ἴδια οἰκονομοῦντες· οἷς οἱ ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν, οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθι πληγμμελοῦσιν.

Perhaps the speaker is waxing impatient and gets careless of grammar, as impatient men are apt to do sometimes. In the next sentence the construction is ἡ οἰκονομική ὠφελήσῃ καὶ πλείστον, "will give the very greatest help."

² ὥς τὸ μαχόμενον. The article is to be joined with νικᾶν; ὥς τὸ μαχόμενόν (τινα) νικᾶν τοὺς πολεμίους. Cf. III. xii. 8, αἰσχρὸν δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηράσαι πρὶν ἰδεῖν ἑαυτόν.

³ οὐχ ἥκιστα. "Not least of all these things mentioned," "as

much as any thing else I have mentioned." The man will be careful about all the points described, and as careful about the last as about any other. The construction is only a form of the one so common with superlatives, as in Thucyd. i. 1, ἀξιολογώτατον τῶν προγεγενημένων.

⁴ τὸ δὲ μέγιστον. Sc. ἐστίν. Or perhaps it may be governed by ἔχει, viz. τὸ δὲ μέγιστον παραπλήσιον ἔχει, ὅτι, κ.τ.λ., "it has the most important point of resemblance in this, viz. that," &c.

CHAPTER V.

1. Περικλεῖ δέ ποτε, τῷ τοῦ πάνυ Περικλέους⁵ υἱῷ, διαλεγόμενος· Ἐγώ τοι, ἔφη, ὦ Περικλείς, λπίδα ἔχω σοῦ στρατηγήσαντος ἀμείνω τε καὶ ἐνδοξοτέραν τὴν πόλιν εἰς τὰ πολεμικὰ ἔσεσθαι καὶ τῶν πολεμίων κρατήσειν. Καὶ ὁ Περικλῆς· Βουλοίμην ἄν, ἔφη, ὦ Σώκρατες, ἀ λέγεις· ὅπως δὲ ταῦτα γένοιτ' ἄν, οὐ δύναμαι γνῶναι. Βούλει οὖν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπισκοπῶμεν, ὅπου ἤδη⁶ τὸ δυνατόν ἐστίν; βούλομαι, ἔφη. 2. Οὐκοῦν οἶσθα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μέλους εἰσὶν Ἀθηναῖοι Βοιωτῶν; Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἶει πλείω ἂν ἐκλεχθῆναι ἢ ἐξ Ἀθηνῶν; Οὐδὲ ταύτῃ μοι δοκοῦσι λείπεσθαι. Εὐμενεστέρους δὲ ποτέρους ἑαυτοῖς εἶναι⁷ νομίζεις; Ἀθηναίους ἔγωγε· Βοιωτῶν μὲν γὰρ πολλοί, πλεονεκτούμενοι ὑπὸ Θηβαίων, δυσμενῶς αὐτοῖς ἔχουσιν Ἀθήνησι δὲ οὐδὲν ὀρώ τοιοῦτον. 3. Ἀλλὰ μὴν φιλοτιμότατοί γε καὶ φιλοφρονέστατοι πάντων εἰσὶν, ἅπερ οὐχ ἥκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος. Οὐδὲ ἐν τούτοις Ἀθηναῖοι μεμπτοί. Καὶ μὴν προγόνων γε

⁵ τοῦ πάνυ Περικλέους. "Of the famous Pericles," who was the chief statesman at Athens at the beginning of the Peloponnesian war. For the sense of πάνυ cf. Thucyd. viii. 89, τῶν πάνυ στρατηγῶν τῶν ἐν τῇ ὀλιγαρχίᾳ. Below, the aorist στρατηγήσαντος is "when you have been made general;" the present, στρατηγούντος, would be "when you are general."

⁶ ὅπου ἤδη. "Where first the possibility begins." Pericles had

remarked that he could not decide how the desired end was to be brought about: Shall we ascertain, replies Socrates, at what point your capacity to do something towards it comes in or begins?

⁷ ἑαυτοῖς εἶναι. "Better disposed towards each other." Cf. II. vi. 20, for the sense of ἑαυτοῖς. He means that the Boeotians were not so united together amongst themselves as the Athenians.

καλὰ ἔργα οὐκ ἔστιν οἷς μείζω καὶ πλείω ὑπάρχει ἢ Ἀθηναίοις· ὧ πολλοὶ ἐπαιρόμενοι προτρέπονται τε⁸ ἀρετῆς ἐπιμελεῖσθαι καὶ ἄλκιμοι γίνεσθαι. 4. Ταῦτα μὲν ἀληθῆ λέγεις πάντα, ὦ Σώκρατες· ἀλλ' ὁρᾷς, ὅτι, ἀφ' οὗ ἢ τε σὺν Τολμίδῃ τῶν χιλιῶν ἐν Λεβαδείᾳ⁹ συμφορὰ ἐγένετο καὶ ἡ μεθ' Ἱπποκράτους ἐπὶ Δηλῷ, ἐκ τούτων τεταπείνωται μὲν ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτοὺς, ἐπῆρται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους, ὥστε Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντες Ἀθηναίοις ἄνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν¹⁰ εἰς τὴν Ἀττικὴν, Ἀθηναῖοι δέ, οἱ πρότερον, ὅτε Βοιωτοὶ μόνοι ἐγένοντο, πορθοῦντες τὴν Βοιωτίαν, φοβοῦνται, μὴ Βοιωτοὶ δηώσωσι τὴν Ἀττικὴν. 5. Καὶ ὁ Σωκράτης· Ἀλλ' αἰσθάνομαι μὲν, ἔφη, ταῦτα οὕτως ἔχοντα· δοκεῖ δέ μοι ἀνδρὶ ἀγαθῷ ἄρχοντι νῦν εὐαρεστοτέρως διακεῖσθαι ἢ πόλιν· τὸ μὲν γὰρ θάρσος

⁸ προτρέπονται τε. The particle τε is out of its place apparently; at all events it might have come after ἀρετῆς, because ἀρετῆς ἐπιμελεῖσθαι and ἄλκιμοι γίνεσθαι are the two ideas joined together. One may suppose Xenophon to have intended to write προτρέπονται τε ἀρετῆς ἐπιμελεῖσθαι καὶ προτρέπονται ἄλκιμοι γίνεσθαι. Cf. IV. ii. 40, ἐξηγεῖτο δ' αὖτε ἐνόμιζεν εἰδέναι δεῖν καὶ ἐπιτηδεύειν κράτιστα εἶναι, i. e. καὶ δ' ἐνόμιζεν ἐπιτηδεύειν, κ.τ.λ.

⁹ ἐν Λεβαδείᾳ. This is the battle of Coronea, B.C. 447, in which Tolmides was defeated and killed by the Bœotians. The battle of Delium was fought B.C. 424, in which the Athenians were again defeated. The battle is

generally spoken of as ἐπὶ Δηλῷ (Kühner quotes Thucyd. iv. 101 and other passages) naturally, and not ἐν Δηλῷ, because Delium is not a town or district, but simply a temple of Apollo.

¹⁰ ἐμβαλεῖν. The compound mainly used when hostile inroads into an enemy's country are spoken of is εἰσβάλλειν (cf. Thucyd. ii. 21, ἐσβαλὼν τῆς Ἀττικῆς εἰς Ἐλευσίνα). But Thucydides uses ἐμβάλλειν also in this sense, and Herodotus (cf. ix. 13, ἐς τὸν Ἴσθμον ἐμβαλεῖν). Generally ἐμβάλλειν is used of ships running down their adversary's vessels. Προσβάλλειν is used when attacks on towns, forts, &c. are spoken of.

ἀμέλειάν τε καὶ ῥαθυμίαν καὶ ἀπείθειαν ἐμβάλλει, ὁ δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθεστέρους καὶ εὐτακτοτέρους ποιεῖ. 6. Τεκμήραιο δ' ἂν τοῦτο καὶ ἀπὸ τῶν ἐν ταῖς ναυσίν ὅταν μὲν γὰρ δήπου μηδὲν φοβῶνται, μεστοί εἰσιν ἀταξίας, ἔστ' ἂν δὲ¹¹ ἡ χειμῶνα ἢ πολεμίους δεισῶσιν, οὐ μόνον τὰ κελεύόμενα πάντα ποιοῦσιν, ἀλλὰ καὶ συγῶσι καταδοκούντες τὰ προσταχθησόμενα, ὥσπερ χορευταί. 7. Ἀλλὰ μὲν, ἔφη ὁ Περικλῆς, εἵγε νῦν μάλιστα πείθονται, ὥρα ἂν εἴη λέγειν, πῶς ἂν αὐτοὺς προτρεψαίμεθα πάλιν ἀνερεθισθῆναι τῆς ἀρχαίας¹² ἀρετῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας. 8. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ μὲν ἐβουλόμεθα χρημάτων αὐτούς, ὧν οἱ ἄλλοι εἶχον¹³, ἀντιποιεῖσθαι, ἀποδεικνύντες αὐτοῖς ταῦτα πατρῷά τε ὄντα καὶ προσήκοντα, μάλιστ' ἂν οὕτως αὐτοὺς ἐξορμῶμεν ἀντέχεσθαι τούτων· ἐπεὶ δὲ τοῦ μετ' ἀρετῆς πρωτεύειν αὐτοὺς ἐπιμελεῖσθαι βουλόμεθα, τοῦτ' αὖ δεικτέον ἐκ παλαιοῦ μάλιστα προσῆκον αὐτοῖς, καὶ ὡς τούτου¹⁴ ἐπιμελούμενοι πάντων ἂν εἴεν κράτιστοι. 9. Πῶς οὖν ἂν τοῦτο διδάσκοιμεν; Οἶμαι μὲν, εἰ τοὺς γε παλαιότατους, ὧν ἀκούομεν, προγόνους αὐτῶν ἀναμιμνήσκοιμεν

¹¹ ἔστ' ἂν δέ. "But so long as." Ἔστε has the sense of "so long as," with a past tense, of an actual fact (cf. I. ii. 18, ἔστε συνήστην), and therefore with ἂν it is naturally used, as here, for "during whatsoever time."

¹² τῆς ἀρχαίας. The genitive is a little difficult to explain. It seems like the genitive in such constructions as προῖέναι τῆς ἡλικίας, and so the words would mean, "to be roused up to a point of their former excellence."

¹³ ὧν οἱ ἄλλοι εἶχον. "Which the rest of the world were in

possession of" (at the moment). I suppose ὧν ἔχοιεν might have been used in the sense of "whatever at various times they possessed." Cf. I. iv. 14, ἐδύνατ' ἂν πράττειν ἃ ἐβούλετο, where ἃ ἐβούλετο may be regarded as simply an equivalent for τὰ βουλήματα.

¹⁴ καὶ ὡς τούτου. There is a change in the construction from the participle προσῆκον after δεικτέον to ὡς ἂν εἴεν. There is the opposite change in Thucyd. i. 1, τεκμαιρόμενος ὅτι ἀκμαῖστοί τε ἦσαν καὶ ὁρῶν

αὐτοὺς ἀκηκοότας¹⁵ ἀρίστους γεγονέναι. 10. Ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα¹⁶ δι' ἀρετὴν ἔκριναν; Λέγω γάρ, καὶ τὴν Ἐρεχθέως γε τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ' ἐκείνου γενόμενον πρὸς τοὺς ἐκ τῆς ἐχομένης ἡπείρου¹⁷ πάσης, καὶ τὸν ἐφ' Ἡρακλειδῶν πρὸς τοὺς ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέως πολεμηθέντας, ἐν οἷς πᾶσιν ἐκεῖνοι δῆλοι γεγόνασι τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες. 11. Εἰ δὲ βούλει, ἃ ὕστερον οἱ ἐκείνων μὲν ἀπόγονοι, οὐ πολὺ δὲ πρὸ ἡμῶν γεγονότες, ἔπραξαν, τὰ μὲν αὐτοὶ καθ' ἑαυτοὺς¹⁸ ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας πάσης καὶ τῆς Εὐρώπης μέχρι Μακεδονίας καὶ πλείστην τῶν προγεγονότων δυνάμιν καὶ ἀφορμὴν κεκτημένους καὶ μέγιστα ἔργα κατειργασμένους, τὰ δὲ καὶ μετὰ Πελοποννησίων ἀριστεύοντες καὶ κατὰ γῆν καὶ κατὰ θάλατταν οἱ δὴ καὶ λέγονται¹⁹ πολὺ διενεγκεῖν τῶν καθ' ἑαυτοὺς

¹⁵ αὐτοὺς ἀκηκοότας. The construction is involved. It seems to be ἀναμνησκόμεν, αὐτοὺς ἀκηκοότας, τοὺς προγόνους γεγενέσθαι ἀρίστους, "remind them, although they have themselves (without our having to tell them) heard it, that their ancestors were excellent," so that γεγονέναι depends on ἀναμνησκειν, and αὐτοὺς ἀκηκοότας is used absolutely (like the common phrase τί δεῖ ἐν εἰδόσιν μακρηγορεῖν).

¹⁶ οἱ περὶ Κέκροπα. Cf. I. i. 18. The strife alluded to is that between Athene and Poseidon for supremacy at Athens. The force of λέγω γάρ has been explained before.

¹⁷ ἐκ τῆς ἐχομένης ἡπείρου. "From the adjacent continent." This means the war carried on against Erechtheus by the Eleu-

sinians and Thracians. See Thucyd. ii. 15, and Herod. i. 30, and Plato's Menex. 239 B.

¹⁸ αὐτοὶ καθ' ἑαυτοὺς. At Marathon, for instance. With the Peloponnesians Salamis, Plataea, &c. were gained.

¹⁹ οἱ δὴ καὶ λέγονται. "Who, of course (δὴ), have the reputation even." They are brave, and so notoriously that every one thinks them so as well. I think the pronoun οἱ refers not to the Lacedæmonians, but to the Athenians, the main subjects of the narrative. For as the Athenians are not said to have surpassed the Peloponnesians, but only to have fought in their company, to speak of the superior bravery of the last, would not necessarily imply any eulogium on the Athenians. Below, after ἐπέτρεπον supply δίκαια.

ἀνθρώπων. Λέγονται γάρ, ἔφη. 12. Τουγαροῦν πολλῶν μὲν μεταναστάσεων ἐν τῇ Ἑλλάδι γεγονυῶν διέμειναν ἐν τῇ ἑαυτῶν, πολλοὶ δὲ ὑπὲρ δικαίων ἀντιλέγοντες ἐπέτρεπον ἐκείνοις, πολλοὶ δὲ ὑπὸ κρειττόνων ὑβριζόμενοι κατέφευγον πρὸς ἐκείνους. 13. Καὶ ὁ Περικλῆς· Καὶ θαυμάζω γε, ἔφη, ὦ Σώκρατες, ἡ πόλις ὅπως ποτ' ἐπὶ τὸ χεῖρον ἔκλινεν. Ἐγὼ μὲν, ἔφη, οἶμαι, ὁ Σωκράτης, ὥσπερ καὶ ²⁰ ἄλλοι τινὲς διὰ τὸ πολὺ ὑπερνεγκεῖν καὶ κρατιστεῦσαι καταρῥαθυμήσαντες ὑστερίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίους πολὺ διενεγκόντας ἀμελῆσαι ἑαυτῶν, καὶ διὰ τοῦτο χείρους γηγόνεσθαι. 14. Νῦν οὖν, ἔφη, τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν; Καὶ ὁ Σωκράτης· Οὐδὲν ἀποκρυφον δοκεῖ μοι εἶναι, ἀλλ', εἰ μὲν ἐξευρόντες τὰ τῶν προγόνων ἐπιτηδεύματα μηδὲν χεῖρον ἐκείνων ἐπιτηδεύοιεν, οὐδὲν ἂν χείρους ἐκείνων γενέσθαι ²¹. εἰ δὲ μή, τοῖς γε νῦν πρωτεύοντας μιμούμενοι καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες, ὁμοίως μὲν τοῖς αὐτοῖς χρώμενοι οὐδὲν ἂν χείρους ἐκείνων εἶεν, εἰ δ' ἐπιμελέστερον, καὶ βελτίους. 15. Λέγεις, ἔφη ²², πόρρω που εἶναι τῇ πόλει τὴν καλοκάγαθίαν πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ Λακεδαιμόνιοι, ἡ πρεσβυτέρους αἰδέσονται; οἱ ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων ἢ σωμασκήσουσιν οὕτως; οἱ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελῶσι. 16. Πότε δὲ οὗτοι πείσονται τοῖς ἄρχουσιν;

²⁰ ὥσπερ καί. Cf. note on I. i. 6.

²¹ γενέσθαι. This depends on δοκεῖ μοι repeated, or an equivalent phrase. Below, with εἰ δὲ ἐπιμελέστερον, supply χρῶντο, εἰ χρῶντο being equivalent to χρώμενοι.

²² Λέγεις, ἔφη. "You describe the State's excellence as some-

where very far off" (πόρρω που). If the goodness of our city depends on our copying the Lacedæmonians, it will not be realized very soon, for we are at present very unlike them. For the respect paid by the Spartans to age, cf. the well-known story of their courtesy to the old man at Olympia (Cic. de Senect. 18).

οἱ καὶ ἀγάλλονται ἐπὶ τῷ καταφρονεῖν τῶν ἀρχόντων ἢ πότε οὕτως ὁμονοήσουσιν; οἷ γε ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα²³ ἐπηρεάζουσιν ἀλλήλοις καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις· μάλιστα δὲ πάντων ἐν τε ταῖς ἰδίαις συνόδοις καὶ ταῖς κοιναῖς διαφέρονται καὶ πλείστας δίκας ἀλλήλοις δικάζονται καὶ προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων ἢ συνωφελοῦντες αὐτούς· τοῖς δὲ κοινοῖς ὥσπερ ἀλλοτρίοις χρώμενοι περὶ τούτων αὐτὸ μάχονται καὶ ταῖς εἰς τὰ τοιαῦτα²⁴ δυνάμεσι μάλιστα χαίρουσιν.

17. Ἐξ ὧν πολλὴ μὲν ἀπειρία καὶ κακία²⁵ τῇ πόλει ἐμφύεται, πολλὴ δὲ ἔχθρα καὶ μῖσος ἀλλήλων τοῖς πολίταις ἐγγίγνεται, δι' ἃ ἔγωγε μάλα φοβοῦμαι αἰεὶ, μή τι μεῖζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ. 18. Μηδαμῶς, ἔφη ὁ Σωκράτης, ὦ Περικλείς, οὕτως ἡγοῦ ἀνηκέστῳ πονηρίᾳ νοσεῖν Ἀθηναίους· οὐχ ὁρᾷς, ὥς εὐτακτοὶ μὲν εἰσιν ἐν τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἀγῶνι πείθονται τοῖς ἐπιστάταις, οὐδένων δὲ καταδεέστερον²⁶ ἐν τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις; 19. Τοῦτο γάρ τοι, ἔφη, καὶ θαυμαστόν ἐστι, τὸ τοὺς μὲν τοιούτους πειθαρχεῖν τοῖς ἐφεστῶσι, τοὺς δὲ ὀπλίτας καὶ τοὺς ἵππεῖς, οἱ δοκοῦσι καλοκἀγαθία προκεκρίσθαι τῶν πολιτῶν, ἀπειθεστάτους εἶναι πάντων. 20. Καὶ ὁ Σωκράτης ἔφη· Ἡ δὲ

²³ τὰ συμφέροντα. A cognate accusative after συνεργεῖν, like βοηθεῖν τὰ δίκαια above (II. vi. 26). Below, οὕτω and συνωφελοῦντες correspond.

²⁴ εἰς τὰ τοιαῦτα. Sc. τὰ τοιαῦτα ὅν τὸ μάχεσθαι περὶ τῶν κοινῶν.

²⁵ ἀπειρία καὶ κακία. It is not clear what this means. Apparently κακία is not vice generally, for then it would contain μῖσος

and ἔχθρα, but that particular form of it to which the name κακία is specifically appropriated. If so, the words must imply, "want of warlike skill, and cowardice."

²⁶ καταδεέστερον. Cf. I. v. 6. Below, τῶν δεδοκιμασμένων is "those who have held office with credit, and passed the usual scrutiny on its completion."

ἐν Ἀρείῳ πάγῳ βουλή, ὡς Περικλείς, οὐκ ἐκ τῶν δεδο-
 κισμασμένων καθίσταται; Καὶ μάλα, ἔφη. Οἶσθα οὖν
 τινας, ἔφη, κάλλιον ἢ νομιμώτερον ἢ σεμνότερον ἢ
 δικαιότερον τὰς τε δίκας δικάζοντας καὶ τὰλλα πάντα
 πράττοντας; Οὐ μέμφομαι, ἔφη, τούτοις²⁷. Οὐ τοί-
 νυν, ἔφη, δεῖ ἀθυμεῖν, ὥς οὐκ εὐτάκτων ὄντων Ἀθηναίων.
 21. Καὶ μὴν ἐν γε τοῖς στρατιωτικοῖς, ἔφη, ἔνθα μά-
 λιστα δεῖ σωφρονεῖν τε καὶ εὐτακτεῖν καὶ πειθαρχεῖν,
 οὐδενὶ τούτων προσέχουσιν. Ἴσως γάρ, ἔφη ὁ Σωκρά-
 τής, ἐν τούτοις οἱ ἥκιστα ἐπιστάμενοι ἄρχουσιν αὐτῶν
 οὐχ ὁρᾷς, ὅτι κιθαριστῶν μὲν καὶ χορευτῶν καὶ ὀρχησ-
 τῶν οὐδὲ εἰς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος, οὐδὲ
 παλαιστῶν οὐδὲ παγκρατιαστῶν; ἀλλὰ πάντες, ὅσοι
 τούτων ἄρχουσιν, ἔχουσι δείξαι, ὅπόθεν ἔμαθον ταῦτα,
 ἐφ' οἷς ἐφεστᾷσι, τῶν δὲ στρατηγῶν οἱ πλείστοι αὐτο-
 σχεδιάζουσιν. 22. Οὐ μέντοι σέ γε τοιοῦτον ἐγὼ νομίζω
 εἶναι, ἀλλ' οἶμαί σε οὐδὲν ἡττον ἔχειν εἰπεῖν, ὅποτε
 στρατηγεῖν ἢ ὅποτε παλαίειν ἤρξῃ μαθάνειν καὶ
 πολλὰ μὲν οἶμαί σε τῶν πατρῶων στρατηγημάτων
 παρειληφότα διασώζειν²⁸, πολλὰ δὲ πανταχόθεν συν-
 ἐνηνοχέειν, ὅπόθεν οἷόν τε ἦν μαθεῖν τι ὠφέλιμον εἰς
 στρατηγίαν. 23. Οἶμαι δέ σε πολλὰ μεριμνᾶν, ὅπως
 μὴ λάθῃς σεαυτὸν ἀγνοῶν τι τῶν εἰς στρατηγίαν ὠφε-
 λίων, καὶ ἐάν τι τοιοῦτον αἰσθῇ σεαυτὸν μὴ εἰδότα²⁹,
 ζητεῖν τοὺς ἐπισταμένους ταῦτα, οὔτε δώρων οὔτε
 χαρίτων φειδόμενον, ὅπως μάθῃς παρ' αὐτῶν ἢ μὴ
 ἐπίστασαι, καὶ συνεργοὺς ἀγαθοὺς ἔχῃς. 24. Καὶ ὁ

²⁷ τούτοις. Sc. τοῖς Ἀρειο-
 παγίταις, to be supplied from ἡ
 ἐν Ἀρείῳ πάγῳ βουλή.

²⁸ διασώζειν. "Keep them safe
 to the present time" (did), through
 the whole interval from then to
 now.

²⁹ σεαυτὸν μὴ εἰδότα. The
 more usual construction would

be αἰσθῇ μὴ εἰδώς (like οἶδα
 ὦν, κ.τ.λ., the subject of the
 participle and verb being the
 same). But perhaps σεαυτὸν is
 used for the sake of the opposi-
 tion to τοὺς ἐπισταμένους. Μὴ
 is used, and not οὐ, because
 the whole clause is hypothetical,
 depending on ἐάν.

Περικλῆς· Οὐ λανθάνεις με, ὦ Σώκρατες, ἔφη, ὅτι οὐδ' οἰόμενός³⁰ με τούτων ἐπιμελεῖσθαι ταῦτα λέγεις, ἀλλ' ἐγχειρῶν με διδάσκειν, ὅτι τὸν μέλλοντα στρατηγεῖν τούτων ἀπάντων ἐπιμελεῖσθαι δεῖ· ὁμολογῶ μέντοι καὶ γὰρ σοι ταῦτα. 25. Τοῦτο δ', ἔφη, ὦ Περικλῆς, κατανενόηκας, ὅτι πρόκειται τῆς χώρας ἡμῶν ὄρη μεγάλα καθήκοντα ἐπὶ τὴν Βοιωτίαν, δι' ὧν εἰς τὴν χώραν εἰσοδοὶ στεναί τε καὶ προσάντεις εἰσὶ, καὶ ὅτι μέση διέζωσται ὄρεσιν ἐρυμνοῖς; Καὶ μάλα, ἔφη. 26. Τί δέ; σὺ ἐκείνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλέως χώρα κατέχοντες ἐρυμνὰ πᾶν χωρία καὶ κούφως ὀπλισμένοι δύνανται πολλὰ μὲν τὴν βασιλέως χώραν καταθέοντες κακοποιεῖν, αὐτοὶ δὲ ζῆν ἐλεύθεροι; Καὶ τοῦτό γ', ἔφη, ἀκούω. 27. Ἀθηναίους δ' οὐκ ἂν οἶει, ἔφη, μέχρι τῆς ἐλαφρᾶς ἡλικίας³¹ ὀπλισμένους κουφοτέροις ὅπλοις καὶ τὰ προκείμενα τῆς χώρας ὄρη κατέχοντας βλαβεροὺς μὲν τοῖς πολεμίοις εἶναι, μεγάλην δὲ προβολὴν τοῖς πολίταις τῆς χώρας κατεσκευάσθαι; Καὶ ὁ Περικλῆς· Πάντ' οἶμαι, ἔφη, ὦ Σώκρατες, καὶ ταῦτα χρήσιμα εἶναι. 28. Εἰ τοίνυν, ἔφη ὁ Σωκράτης, ἀρέσκει σοι ταῦτα, ἐπιχείρει αὐτοῖς, ὦ ἄριστε· ὅ,τι μὲν γὰρ ἂν τούτων καταπράξης, καὶ σοὶ καλὸν ἔσται καὶ τῇ πόλει ἀγαθόν, ἐὰν δέ τι ἀδυνατῆς, οὔτε τὴν πόλιν βλάψεις οὔτε σεαυτὸν καταισχυνεῖς.

³⁰ οὐδ' οἰόμενος. "Not so much as supposing that," &c. Socrates did not really think Pericles was taking the steps mentioned, but only pretended to think so, in order to point out what he ought to do. Below, the present ἀκούω is "I do continually hear this."

³¹ μέχρι τῆς ἐλαφρᾶς ἡλικίας.

"While their age retains its agility." He no doubt refers to the περίπολοι or militia, consisting of youths from eighteen to twenty, whose service was confined to Attica. Below, καταπράξης is "you succeed in carrying out thoroughly," "you entirely succeed in."

CHAPTER VI.

1. Γλαύκωνα δὲ τὸν Ἀρίστωνος, ὅτ' ἐπεχείρει δημηγορεῖν ἐπιθυμῶν προστατεύειν τῆς πόλεως, οὐδέπω εἴκοσιν ἔτη γεγονώς, ὄντων ἄλλων οἰκείων τε καὶ φίλων οὐδεὶς ἐδύνατο παῦσαι³² ἐλκόμενόν τε ἀπὸ τοῦ βήματος καὶ καταγέλαστον ὄντα, Σωκράτης δὲ εὖνους ὦν αὐτῷ διὰ τε Χαρμίδην τὸν Γλαύκωνος καὶ διὰ Πλάτωνα μόνος ἔπαυσεν· 2. ἐντυχὼν γὰρ αὐτῷ πρῶτον μὲν εἰς τὸ ἐθελῆσαι³³ ἀκούειν τοιάδε λέξας κατέσχευ· ὦ Γλαύκων, ἔφη, προστατεύειν ἡμῖν διανενοῆσαι τῆς πόλεως; Ἐγώ, ἔφη, ὦ Σώκρατες. Νῆ Δί, ἔφη, καλὸν γάρ, εἴπερ τι καὶ ἄλλο τῶν ἐν ἀνθρώποις· δῆλον γάρ, ὅτι, ἐὰν τοῦτο διαπράξῃ, δυνατὸς μὲν ἔσῃ αὐτὸς τυγχάνειν ὅτου ἂν ἐπιθυμῆς, ἱκανὸς δὲ τοὺς φίλους ὠφελεῖν, ἐπαρεῖς δὲ τὸν πατρῶον οἶκον, αὐξήσεις δὲ τὴν πατρίδα, ὀνομαστὸς δ' ἔσῃ πρῶτον μὲν ἐν τῇ πόλει, ἔπειτα ἐν τῇ Ἑλλάδι, ἴσως δὲ ὥσπερ Θεμιστοκλῆς³⁴ καὶ ἐν τοῖς βαρβάροις, ὅπου δ' ἂν ᾖς, πανταχοῦ περίβλεπτος ἔσῃ. 3. Ταῦτ' οὖν ἀκούων ὁ Γλαύκων ἐμεγαλύνετο καὶ ἡδέως παρέμενε. Μετὰ δὲ ταῦτα ὁ Σωκράτης· Οὐκοῦν, ἔφη, τοῦτο μὲν, ὦ Γλαύκων, δῆλον, ὅτι, εἴπερ τιμᾶσθαι βούλει, ὠφελητέα σοι ἢ πόλις ἐστίν; Πάννυ μὲν οὖν, ἔφη. Πρὸς θεῶν, ἔφη, μὴ τοίνυν ἀποκρίνῃ,

³² παῦσαι. "To stop him from being dragged." The usual construction with *παῦειν* is a participle, not an infinitive, although the latter is sometimes found. If an orator was distasteful to his hearers in the assembly, he was hooted down until he retired, or the *τοξόται* removed him. Schneider quotes Plato, *Protag.* 319 C, *καταγελωσι ἕως ἂν ἡ αὐτὸς ἀποσπῇ ἢ οἱ τοξόται αὐτὸν ἀφέλκωσιν.*

³³ εἰς τὸ ἐθελῆσαι. "He checked him, after speaking as follows, with a view to his becoming willing (*ἐθελῆσαι*) to listen." Below, *ἡμῖν* is the dative of the indirect object, "for our good," or the like.

³⁴ Θεμιστοκλῆς. Cf. *Thucyd.* i. 138 for the reputation of Themistocles amongst the Persians, *γίνεται παρ' αὐτῷ μέγας καὶ δσος οὐδεὶς πω Ἑλλήνων, κ.τ.λ.*

ἀλλ' εἶπον ἡμῖν. ἐκ τίνος ἄρξῃ τὴν πόλιν εὐεργετεῖν ; 4. Ἐπεὶ δὲ ὁ Γλαύκων διεσιώπησεν, ὥς ἂν τότε³⁵ σκοπῶν, ὀπόθεν ἄρχοιτο. Ἄρ', ἔφη ὁ Σωκράτης, ὥσπερ, φίλου οἶκον εἰ αὐξήσαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροῖς ἂν ποιεῖν, οὕτω καὶ τὴν πόλιν πειράσῃ πλουσιωτέραν ποιῆσαι ; Πάνυ μὲν οὖν, ἔφη. 5. Οὐκοῦν πλουσιωτέρα γ' ἂν εἴη προσόδων αὐτῇ πλειόνων γενομένων ; Εἰκὸς γοῦν, ἔφη. Λέξον δὴ, ἔφη, ἐκ τίνων νῦν αἱ πρόσοδοι τῇ πόλει καὶ πόσαι τινές εἰσι ; δῆλον γάρ, ὅτι ἔσκεψαι, ἵνα, εἰ μὲν τινες αὐτῶν ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς, εἰ δὲ παραλείπονται³⁶, προσπορίσῃς. Ἀλλὰ μὰ Δί', ἔφη ὁ Γλαύκων, ταῦτά γε οὐκ ἐπέσκεμμαι. 6. Ἄλλ', εἰ τοῦτο, ἔφη, παρέλιπες, τὰς γε δαπάνας τῆς πόλεως ἡμῖν εἰπέ· δῆλον γάρ, ὅτι καὶ τούτων³⁷ τὰς περιττὰς ἀφαιρεῖν διανοῇ. Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐδὲ πρὸς ταῦτά πω ἐσχόλασα. Οὐκοῦν, ἔφη, τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα· πῶς γὰρ οἶόν τε μὴ εἰδότα γε τὰ ἀναλώματα καὶ τὰς προσόδους ἐπιμεληθῆναι τούτων ; 7. Ἄλλ', ὦ Σώκρατες, ἔφη ὁ Γλαύκων, δυνατόν ἐστι καὶ ἀπὸ πολεμίων τὴν πόλιν πλουτίζειν. Νῆ Δία, σφόδρα γ', ἔφη ὁ Σωκράτης, ἐάν τις αὐτῶν κρείττων ᾗ ἥττων δὲ

³⁵ ὥς ἂν τότε. Sc. ὥς ἂν διασιωπήσῃε τότε σκοπῶν, where σκοπῶν is equivalent to εἰ σκοποῖ. Cf. III. viii. 1, ἀλλ' ὥς ἂν πεπεισμένοι ; sc. ὥς ἂν ἀποκρίναιτο εἰ πεπεισμένοι εἴσαν. Cf. also II. vi. 38, ὥς ἂν στρατηγικῶ ἐπιτρέψαι, sc. ὥς ἂν ἐπιτρέψαιαν σοὶ στρατηγικῶ ὄντι (εἰ στρατηγικὸς εἴης).

³⁶ εἰ δὲ παραλείπονται. "And if any are altogether passed over, you may add them to our other resources" (πρός). The main revenues at Athens were derived from the +"

states (φόροι), excise and customs, mines, public lands, judicial fines (πρυτανεῖα). The average amount was two thousand talents (Aristoph. Vespeæ 66).

³⁷ καὶ τούτων. The καὶ is to be taken with the whole sentence, "you also intend to," &c. The καὶ refers back to the previous sentence, εἰ μὲν τινες ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς, you intend to increase the revenues, and also to cut down expenses. Below, in ἐπιμεληθῆναι τούτων, the pronoun although plural means τοῦ πλουσιωτέραν τὴν πόλιν ποιεῖν.

ὦν καὶ τὰ ὄντα προσαποβάλοι³⁸ ἄν. Ἀληθῆ λέγεις, ἔφη. 8. Οὐκοῦν, ἔφη, τόν γε βουλευσόμενον πρὸς οὐστίνας δεῖ πολεμεῖν τήν τε τῆς πόλεως δύναμιν καὶ τὴν τῶν ἐναντίων εἰδέναι δεῖ, ἵνα, εἰ μὲν ἡ τῆς πόλεως κρείττων ᾖ, συμβουλεύῃ ἐπιχειρεῖν τῷ πολέμῳ, εἰ δὲ ἥττων τῶν ἐναντίων³⁹, εὐλαβεῖσθαι πείθῃ. Ὅρθως λέγεις, ἔφη. 9. Πρῶτον μὲν τοίνυν, ἔφη, λέξον ἡμῖν τῆς πόλεως τήν τε πεζικὴν καὶ τὴν ναυτικὴν δύναμιν, εἴτα τὴν τῶν ἐναντίων. Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐκ ἂν ἔχοιμί σοι οὕτως γε ἀπὸ στόματος εἰπεῖν. Ἀλλ', εἰ γέγραπταί σοι, ἔνεγκε, ἔφη· πάννυ γὰρ ἡδέως ἂν τοῦτο ἀκούσαιμι. Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐδὲ γέγραπταί μοί πω. 10. Οὐκοῦν, ἔφη, καὶ περὶ πολέμου συμβουλεύειν τήν γε πρώτην⁴⁰ ἐπισχρήσομεν ἴσως γὰρ καὶ διὰ τὸ μέγεθος αὐτῶν ἄρτι ἀρχόμενος τῆς προστατείας οὐπω ἐξήτακας. Ἀλλά τοι περί γε φυλακῆς τῆς χώρας οἶδ' ὅτι σοι μεμέληκε, καὶ οἶσθα, ὅπόσαι τε φυλακαὶ ἐπικάairoi εἰσι καὶ ὅπόσαι μή, καὶ ὅπόσοι τε φρουροὶ ἱκανοὶ εἰσι καὶ ὅπόσοι μή εἰσι, καὶ τὰς μὲν ἐπικαίρους φυλακὰς συμβουλεύσειν⁴¹ μείζοντας ποιεῖν, τὰς δὲ περιττὰς ἀφαιρεῖν. 11. Νῆ Δί', ἔφη ὁ Γλαῦκων, ἀπάσας μὲν οὖν⁴² ἔγωγε, ἔνεκά γε τοῦ οὕτως αὐτὰς

³⁸ προσαποβάλοι. "Would, besides (not getting any thing), lose even what he has."

³⁹ τῶν ἐναντίων. Sc. τῆς τῶν ἐναντίων, but the strictly correct form of expression is not always observed. Cf. III. v. 4, ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτοὺς (πρὸς τὴν τῶν Βοιωτῶν). So in Latin, "Plus in amore valet Minnerni versus Homero" (versu Homeri).

⁴⁰ τήν γε πρώτην. "At all events just at first." Ὅδόν or some word of the kind must be supplied. Cf. Demosth. Olynth.

iii. (p. 29); τοῦθ' ἱκανὸν προλαβεῖν ἡμῖν εἶναι τὴν πρώτην. Below, καὶ διὰ τὸ μέγεθος seems to be, "owing to their extent, as well as for other reasons" (καί), where αὐτῶν probably refers to the land and sea forces.

⁴¹ συμβουλεύσειν. This, I think, depends on οἶδα, so that οἶδα συμβουλεύσειν is put for οἶδα ὅτι συμβουλεύσεις. With an infinitive γινώσκω rather has the sense of "considering," "holding an opinion," than of "knowing."

⁴² ἀπάσας μὲν οὖν. For the corrective force of μὲν οὖν see

φυλάττεσθαι, ὥστε κλέπτεσθαι τὰ ἐκ τῆς χώρας⁴³. Ἐὰν δέ τις ἀφέλῃ γ', ἔφη, τὰς φυλακάς, οὐκ οἶει καὶ ἀρπάζειν ἐξουσίαν ἔσεσθαι τῷ βουλομένῳ; ἀτάρ, ἔφη, πότερον ἐλθὼν αὐτὸς ἐξήτακας τοῦτο, ἢ πῶς οἶσθα, ὅτι κακῶς φυλάττονται; Εἰκάζω, ἔφη. Οὐκουν, ἔφη, καὶ περὶ τούτων, ὅταν μηκέτι εἰκάζωμεν, ἀλλ' ἤδη εἰδῶμεν, τότε συμβουλευσομεν; Ἴσως, ἔφη ὁ Γλαῦκων, βέλτιον.

12. Εἰς γε μὴν, ἔφη, τὰργύρια οἶδ' ὅτι οὐκ ἀφίξαι, ὥστ' ἔχειν εἰπεῖν, διότι νῦν ἐλάττω ἢ πρόσθεν προσέρχεται αὐτόθεν. Οὐ γὰρ οὖν ἐλήλυθα⁴⁴, ἔφη. Καὶ γὰρ νῆ Δί', ἔφη ὁ Σωκράτης, λέγεται βαρὺ τὸ χωρίον⁴⁵ εἶναι, ὥστε, ὅταν περὶ τούτου δέῃ συμβουλευεῖν, αὕτη σοι ἡ πρόφασις ἀρκέσει. Σκώπτομαι, ἔφη ὁ Γλαῦκων.

13. Ἄλλ' ἐκείνου γέ τοι, ἔφη, οἶδ' ὅτι οὐκ ἡμέληκας, ἀλλ' ἔσκεψαι, καὶ πόσον χρόνον ἱκανὸς ἐστίν ὁ ἐκ τῆς χώρας γιγνόμενος σῖτος διατρέφειν τὴν πόλιν, καὶ πόσου εἰς τὸν ἐνιαυτὸν προσδέεται⁴⁶, ἵνα μὴ τοῦτό γε λάθῃ σέ ποτε ἡ πόλις ἐνδεὴς γενομένη, ἀλλ' εἰδὼς ἔχῃς ὑπὲρ τῶν ἀναγκαίων συμβουλευὼν τῇ πόλει βοηθεῖν τε καὶ σώζειν αὐτήν. Λέγεις, ἔφη ὁ Γλαῦκων, παμμέγεθες πρᾶγμα, εἵγε καὶ τῶν τοιούτων ἐπιμελεῖσθαι δεήσει. 14. Ἀλλὰ μέντοι, ἔφη ὁ Σωκράτης, οὐδ' ἂν

above, II. vii. 5. The construction is ἀπάσας μὲν οὖν ἔγωγε συμβουλευσὼν ἀφαιρεῖν. Translate, "Nay, rather, I will advise the removal of all, on the ground at least of their being," &c.

⁴³ τὰ ἐκ τῆς χώρας. The preposition ἐκ is due to the general idea of removal, and the expression is a brief one for τὰ ἐν τῇ χώρᾳ κλέπτεσθαι ἐξ αὐτῆς. Cf. Thucyd. vi. 7, ἐκδιδράσκουσιν οἱ ἐκ τῶν Ὀρνέων.

⁴⁴ Οὐ γὰρ οὖν ἐλήλυθα. Cf. III. iii. 2, ἔστι γὰρ οὖν. The force of οὖν in such cases is "certainly,"

"assuredly," when the fact stated cannot be disputed.

⁴⁵ βαρὺ τὸ χωρίον. "(And no wonder) for certainly (καὶ γάρ) the place (the mines) is unhealthy." Here καὶ qualifies γάρ.

⁴⁶ προσδέεται. The subject is ἡ πόλις, supplied from τὴν πόλιν. Translate, "and how much more besides (πρός) the city wants." In the next clause, τοῦτο is the accusative after ἐνδεής, apparently the one of locality before spoken of, as in phrases like ἀγαθὸς τὰ πολεμικά.

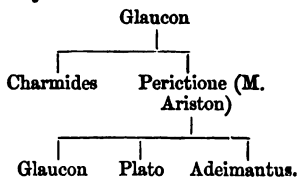
τὸν ἑαυτοῦ ποτε οἶκον καλῶς τις οἰκήσειεν, εἰ μὴ πάντα μὲν εἴσεται, ὧν προσδέεται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει· ἀλλ' ἐπεὶ ἡ μὲν πόλις ἐκ πλειόνων ἢ μυρίων οἰκιῶν⁴⁷ συνέστηκε. χαλεπὸν δέ ἐστιν ἅμα τοσούτων οἰκῶν ἐπιμελεῖσθαι, πῶς οὐχ ἓνα, τὸν τοῦ θείου, πρῶτον ἐπειράθης αὐξῆσαι; δέεται δὲ καὶ μὲν τοῦτον δύνη, καὶ πλείοσιν ἐπιχειρήσεις· ἓνα δὲ μὴ δυνάμενος⁴⁸ ὠφελῆσαι, πῶς ἂν πολλοὺς γε δυνηθείης; ὥσπερ εἴ τις ἐν τάλαντον μὴ δύναίτο φέρειν, πῶς οὐ φανερόν, ὅτι πλείω γε φέρειν οὐδ' ἐπιχειρητέον αὐτῷ; 15. 'Αλλ' ἔγωγ', ἔφη ὁ Γλαῦκων, ὠφελοῖν ἂν τὸν τοῦ θείου⁴⁹ οἶκον, εἴ μοι ἐθέλοι πείθεσθαι. Εἰτα, ἔφη ὁ Σωκράτης, τὸν θεῖον οὐ δυνάμενος πείθειν, Ἀθηναίους πάντας μετὰ τοῦ θείου νομίζεις δυνησέσθαι ποιῆσαι πείθεσθαί σοι; 16. Φυλάττου, ἔφη, ὦ Γλαῦκων, ὅπως μὴ τοῦ εὐδοξεῖν ἐπιθυμῶν εἰς τοῦναντίον ἔλθῃς· ἡ οὐχ ὁράς, ὥς σφαλερόν ἐστι τὸ ἂ μὴ οἶδέ τις, ταῦτα λέγειν ἢ πράττειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους οἶσθα τοιούτους, οἷοι φαίνονται⁵⁰ καὶ λέγοντες ἂ

⁴⁷ ἡ μυρίων οἰκιῶν. Οἰκίαι here are houses, οἶκοι families. The average number of persons to each house in the chief towns of England is about seven probably. This would give a population of only 70,000. But from the large number of slaves kept by the well-to-do, it is evident that the average number to a house must be greatly enlarged, but to what extent is a matter of guess-work. Clinton assumes twelve, and this would give 120,000, to which he adds 40,000 more for Peiræus and the other harbours. Boeckh makes the total 180,000; Col. Leake, I believe, about 190,000.

⁴⁸ μὴ δυνάμενος. "Supposing you are not (μὴ) able." Οὐ δυνά-

μενος would be, "since you are unable," assuming his inability to be a fact, which the other form does not.

⁴⁹ τὸν τοῦ θείου. Sc. Charmides, as will be seen from the subjoined table:—



⁵⁰ οἷοι φαίνονται. This explains τοιούτους, "whom you know to be such,—such, I mean, as are seen," &c. The genitive

μὴ ἴσασι καὶ πράττοντες, πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαίνου μᾶλλον ἢ ψόγου τυγχάνειν; καὶ πότερον θαυμάζεσθαι μᾶλλον ἢ καταφρονεῖσθαι; 17. Ἐνθυμοῦ δὲ καὶ τῶν εἰδόντων⁵¹ ὅ,τι τε λέγουσι καὶ ὅ,τι ποιοῦσι, καί, ὡς ἐγὼ νομίζω, εὐρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ θαυμαζομένους ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ κακοδοξοῦντάς τε καὶ καταφρονουμένους ἐκ τῶν ἀμαθεστάτων. 18. Εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ θαυμάζεσθαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ εἰδέναι ἂ βούλει πράττειν· ἐὰν γὰρ ταύτῳ διενέγκας τῶν ἄλλων ἐπιχειρῆς τὰ τῆς πόλεως πράττειν, οὐκ ἂν θαυμάσαιμι, εἰ πάνυ ῥαδίως τύχοις ὧν ἐπιθυμεῖς.

CHAPTER VII.

1. *Χαρμίδην δὲ τὸν Γλαύκωνος ὄρων ἀξιόλογον μὲν ἄνδρα ὄντα καὶ πολλῶ δυνατώτερον τῶν τὰ πολιτικὰ τότε πραττόντων, ὁκνοῦντα δὲ προσίεναι τῷ δήμῳ καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι· Εἰπέ μοι, ἔφη, ὦ Χαρμίδη, εἴ τις ἱκανὸς ὧν τοὺς στεφανίτας ἀγῶνας νικᾷν⁵² καὶ διὰ τοῦτο αὐτός τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν μὴ*

τῶν ἄλλων depends on δσους. But see Breitenbach's note on the passage.

⁵¹ καὶ τῶν εἰδόντων. Sauppe makes *ὅ,τι τε λέγουσι*, κ.τ.λ. depend on *ἐνθυμοῦ*, not on *εἰδόντων*, which I can hardly think right. The construction seems to have been altered in the writing. If it had run *ἐνθυμοῦ τῶν εἰδόντων ὅ,τι οἱ μὲν εὐδοκιμοῦντες ἐκ τῶν μάλιστα ἐπισταμένων εἰσίν*, then the real object after *ἐνθυμοῦ* would have been *ὅ,τι οἱ μὲν . . . εἰσίν*; "re-

flect on the fact that . . . as belonging to those who know." Instead of this the form is altered into *ἐνθυμοῦ καὶ εὐρήσεις*, κ.τ.λ.

⁵² ἀγῶνας νικᾷν. This is really a cognate accusative, like *νίκην νικᾷν*, and similar to *νικᾷν Ὀλύμπια* and the like forms. *Ἀγῶν στεφανίτης* is one where a wreath was the guerdon, opposed to one where the prize bore a money value (*θεματικός*). For *ποιῶν τινα* see I. i. 1 (*τοιᾶδε τις*).

θέλοι ἀγωνίζεσθαι, ποῖόν τινα τοῦτον νομίζοις ἂν τὸν ἄνδρα εἶναι; Δῆλον ὅτι, ἔφη, μαλακὸν τε καὶ δειλόν. 2. Εἰ δέ τις, ἔφη, δυνατός ὢν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τὴν τε πόλιν αὔξειν καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι ὀκνοίῃ δὴ⁵³ τοῦτο πράττειν, οὐκ ἂν εἰκότως δειλὸς νομίζοιτο; Ἴσως, ἔφη, ἀτὰρ πρὸς τί με ταῦτ' ἐρωτᾷς; Ὅτι, ἔφη, οἷμαί σε δυνατόν ὄντα ὀκνεῖν ἐπιμελεῖσθαι, καὶ ταῦτα⁵⁴ ὢν ἀνάγκη σοι μετέχειν πολίτῃ γε ὄντι. 3. Τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν ταῦτά μου καταγιγνώσκει; Ἐν ταῖς συνουσίαις, ἔφη, αἷς σύνει⁵⁵ τοῖς τὰ τῆς πόλεως πράττουσι καὶ γάρ, ὅταν τι ἀνακοινῶνται σοι, ὁρῶ σε καλῶς συμβουλευόντα, καὶ ὅταν τι ἀμαρτάνωσιν, ὀρθῶς ἐπιτιμῶντα. 4. Οὐ ταῦτόν ἐστιν, ἔφη, ὧ Σώκρατες, ἰδίᾳ τε διαλέγεσθαι καὶ ἐν τῷ πλήθει ἀγωνίζεσθαι. Καὶ μὴν, ἔφη, ὁ γε ἀριθμεῖν δυνάμενος οὐδὲν ἥττον ἐν τῷ πλήθει ἢ μόνος ἀριθμεῖ, καὶ οἱ κατὰ μόνους⁵⁶ ἄριστα κιθαρίζοντες, οὗτοι καὶ ἐν τῷ πλήθει κρατιστεύουσιν. 5. Αἰδῶ δὲ καὶ φόβον, ἔφη, οὐχ ὁρᾷς ἔμφυτά τε ἀνθρώποις ὄντα καὶ πολλῷ μᾶλλον ἐν τοῖς ὄχλοις ἢ ἐν ταῖς ἰδίαις ὁμιλίαις παριστάμενα; Καὶ σέ γε διδάξων, ἔφη, ὥρμημαι, ὅτι οὔτε τοὺς φρονιμωτάτους⁵⁷ αἰδούμενος οὔτε τοὺς ἰσχυροτάτους φοβού-

⁵³ ὀκνοίῃ δὴ. "Should be absolutely reluctant." Δὴ seems only used to give emphasis to ὀκνοίῃ, just as it occurs with superlatives, πλεῖστοι δὴ, κ.τ.λ.

⁵⁴ καὶ ταῦτα. Sc. καὶ ταῦτα ("and that too") ἐπιμελεῖσθαι τούτων ὢν, κ.τ.λ. For the next words cf. I. iii. 10.

⁵⁵ αἷς σύνει. Cf. II. i. 32, παρ' ἀνθρώποις οἷς προσήκει. In the next words καὶ corresponds to καὶ in καὶ ὅταν τι ἀμαρτάνωσιν.

⁵⁶ κατὰ μόνους. "Alone," sup-
plying perhaps χώρας. Cf. Thucyd.

i. 37, ὅπως κατὰ μόνους ἀδικῶσι.

⁵⁷ ὅτι οὔτε τοὺς φρονιμωτάτους. "I am bent," says Socrates, "on showing you that you feel too bashful to speak amongst the foolish, although you cannot be in the position of feeling bashful before the wise, or timid before the strong, for the assembly is made up of those who are neither. There are in it no wise men before whom you might feel bashful, nor strong before whom you might feel alarmed." It is perfectly true, nevertheless, that a

μενος ἐν τοῖς ἀφρονεστάτοις τε καὶ ἀσθενεστάτοις αἰσχύνῃ λέγειν. 6. πότερον γὰρ τοὺς γναφεῖς αὐτῶν ἢ τοὺς σκυτεῖς ἢ τοὺς τέκτονας ἢ τοὺς χαλκεῖς ἢ τοὺς γεωργοὺς ἢ τοὺς ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλομένους⁵⁸ καὶ φροντίζοντας, ὅτι ἐλάττους πριάμενοι πλείονος ἀποδῶνται, αἰσχύνῃ; ἐκ γὰρ τούτων ἀπάντων ἡ ἐκκλησία συνίσταται. 7. Τί δὲ οἶε διαφέρειν ὃ σὺ ποιεῖς ἢ τῶν ἀσκητῶν⁵⁹ ὄντα κρεῖττω τοὺς ἰδιώτας⁶⁰ φοβεῖσθαι; οὐ γὰρ τοῖς πρωτεύουσιν ἐν τῇ πόλει, ὧν ἔνιοι καταφρονοῦσί σου, ῥαδίως διαλεγόμενος καὶ τῶν ἐπιμελομένων τοῦ τῇ πόλει διαλέγεσθαι πολὺ περιῶν⁶¹ ἐν τοῖς μηδὲ πώποτε φροντίσασι τῶν πολιτικῶν μηδὲ σοῦ καταπεφρονηκόσιν ὀκνεῖς λέγειν δεδιώς, μὴ καταγελασθῆς; 8. Τί δ'; ἔφη, οὐ δοκοῦσί σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὀρθῶς λεγόντων καταγελᾶν; Καὶ γὰρ οἱ ἕτεροι, ἔφη διὸ καὶ θαυμάζω σου⁶², εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥαδίως χειρούμενος, τούτοις δὲ⁶³ μηδένα τρόπον οἶε δυνήσεσθαι προσενεχθῆναι.

person may be, and feel, superior to each unit in an assembly, and yet be afraid to address them collectively. There is the chance of failure present to the speaker, and the mysterious influence of numbers. There are some remarks on the subject in "Remains of Archbishop Whately."

⁵⁸ μεταβαλλομένους. "Those who barter goods," distinguished from the merchants who cross the seas with their merchandise.

⁵⁹ ἢ τῶν ἀσκητῶν. The sense of comparison inherent in διαφέρει accounts for the use of ἢ. Cf. III. ii. 14, *τηνικαῦτα γὰρ πολὺν διαφέρει τὰ αὐτὰ δῶρα ἢ πρὶν ἐπιθυμῆσαι διδόναι*. With ἀσκητῶν supply *τινά*.

⁶⁰ ἰδιώτας. Ἰδιώτης is used, like our "layman," as opposed to

a professional. Cf. Thucyd. vi. 72, *ἰδιώτας ὡς εἰπεῖν χειροτέχναις ἀνταγωνισαμένους*, "laymen against craftsmen in war."

⁶¹ πολὺ περιῶν. "Being greatly superior to." Cf. Xen. Anab. I. ix. 24, *τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων*. Below, in καὶ γὰρ οἱ ἕτεροι, καὶ is to be joined with οἱ ἕτεροι, "for the others as well as those in the assembly." "The others" are those with whom he is brought into contact privately (see above, § 3).

⁶² θαυμάζω σου. The object after θαυμάζω is the whole clause, εἰ . . . προσενεχθῆναι. See note on III. vi. 17, under τῶν εἰδότην.

⁶³ τούτοις δέ. The δέ is superfluous, a participle only having preceded (*χειρούμενος*). Cf. Plato de Repub. 393 E, *ἐκείνοις μὲν τοῖς*

9. Ὀγαθέ, μὴ ἀγνόει, σεαυτὸν μηδὲ ἀμάρτανε ἀ οἱ πλείστοι ἀμαρτάνουσιν· οἱ γὰρ πολλοὶ ὠρμηκότες ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα οὐ τρέπονται ἐπὶ τὸ ἑαυτοὺς ἐξετάζειν· μὴ οὖν ἀπορῥαθῦμει τούτου, ἀλλὰ διατείνου μᾶλλον πρὸς τὸ σεαυτῷ προσέχειν καὶ μὴ ἀμέλει τῶν τῆς πόλεως, εἴ τι δυνατόν ἐστι διὰ σέ βέλτιον ἔχειν· τούτων γὰρ καλῶς ἐχόντων οὐ μόνον οἱ ἄλλοι πολῖται, ἀλλὰ καὶ οἱ σοὶ φίλοι καὶ αὐτὸς σὺ οὐκ ἐλάχιστα ὠφελήσῃ.

CHAPTER VIII.

1. Ἀριστίππου δ' ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτην, ὥσπερ αὐτὸς ὑπ' ἐκείνου τὸ πρότερον ἠλέγχετο, βουλόμενος τοὺς συνόντας ὠφελεῖν ὁ Σωκράτης ἀπεκρίνατο, οὐχ ὥσπερ οἱ φυλαττόμενοι, μή πῃ ὁ λόγος ἐπαλλαχθῇ⁶⁴, ἀλλ' ὥς ἂν πεπεισμένοι μάλιστα πράττειν τὰ δέοντα. 2. Ὁ μὲν γὰρ αὐτὸν ἤρετο, εἴ τι εἰδείῃ ἀγαθόν, ἴνα, εἴ τι εἴποι τῶν τοιούτων, οἷον ἡ σιτίου ἡ ποτοῦ ἡ χρήματα ἡ υἱείαν ἡ ῥώμην ἡ τόλμαν, δεικνύοι δὴ⁶⁵ τοῦτο κακὸν ἐνίστε ὃν ὁ δὲ εἰδώς, ὅτι, εἴαν τι

θεοὺς δοῦναι ἐλόντας τὴν Τροίαν αὐτοὺς δὲ σωθῆναι. Buttmann in his remarks on *δέ in apodosis* at the end of his edition of the speech against Midias, quotes also Thucyd. i. 67, *φανερῶς μὲν οὐ πρεσβευόμενοι, κρύφα δὲ ἐνῆγον τὸν πόλεμον*; but this seems dubious, as *κρύφα* may be singly opposed to *φανερῶς οὐ πρεσβευόμενοι*, so that *ἐνῆγον* applies to both clauses.

⁶⁴ ἐπαλλαχθῇ. "Should get into a difficulty," "become ambiguous." People who are arguing for argument's sake, are careful not to say any thing which may

cut both ways, and so be turned against them. If Socrates had admitted wealth to be good, for instance, it would have got him into difficulty by reason of the ambiguity of the admission, for wealth is not under all circumstances good. For *ὥς ἂν πεπεισμένοι* cf. III. vi. 4, under *ὥς ἂν τότε σκοπῶν*.

⁶⁵ δεικνύοι δὴ. "He might—as of course he could—prove." This does not seem to be the same use of *δὴ* as in III. vii. 2, *ὁκνοῖη δὴ*, for I do not see that *δεικνύοι* admits of any emphasis. It rather

ἐνοχλῇ ἡμᾶς, δεόμεθα τοῦ παύσοντος, ἀπεκρίνατο ἥπερ καὶ ποιεῖν⁶⁶ κράτιστον· 3. Ἄρά γε, ἔφη, ἐρωτᾷς με, εἴ τι οἶδα πυρετοῦ ἀγαθόν; Οὐκ ἔγωγ', ἔφη. Ἄλλ' ὀφθαλμίας; Οὐδὲ τοῦτο. Ἄλλὰ λιμοῦ; Οὐδὲ λιμοῦ. Ἄλλὰ μὴν, ἔφη, εἴγ' ἐρωτᾷς με, εἴ τι ἀγαθὸν οἶδα, ὃ μηδενὸς ἀγαθὸν ἐστίν, οὐτ' οἶδα, ἔφη, οὔτε δέομαι⁶⁷.

4. Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτόν, εἴ τι εἰδείη καλόν; Καὶ πολλά, ἔφη. Ἄρ' οὖν, ἔφη, πάντα ὅμοια ἀλλήλοις; Ὡς οἷόν τε μὲν οὖν, ἔφη, ἀνομοιότατα ἔνια. Πῶς οὖν, ἔφη, τὸ τῷ καλῷ ἀνόμοιον καλὸν ἂν εἴη; Ὅτι, νῆ Δί', ἔφη, ἔστι μὲν τῷ καλῷ πρὸς δρόμον ἀνθρώπων ἄλλος ἀνόμοιος, καλὸς πρὸς πάλην, ἔστι δὲ ἀσπίς, καλὴ πρὸς τὸ προβαλέσθαι, ὡς ἔνι ἀνομοιοτάτῃ τῷ ἀκοντίῳ, καλῷ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρεσθαι. 5. Οὐδὲν διαφερόντως, ἔφη, ἀποκρίνη μοι ἢ ὅτε σε ἠρώτησα, εἴ τι ἀγαθὸν εἰδείης. Σὺ δ' οἶει, ἔφη, ἄλλο μὲν ἀγαθόν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθ', ὅτι πρὸς ταῦτα πάντα καλὰ τε καὶ ἀγαθὰ ἐστίν; πρῶτον μὲν γὰρ ἡ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθόν, πρὸς ἄλλα δὲ καλόν ἐστίν, ἔπειτα⁶⁸ οἱ ἄνθρωποι τὸ αὐτό τε καὶ πρὸς τὰ αὐτὰ καλοὶ καὶ ἀγαθοὶ λέγου-

seems used, as often, when an admitted fact is stated. Cf. II. i. 21, ὅπερ δὴ, "which, as every one knows."

⁶⁶ ἥπερ καὶ ποιεῖν. "As it was also best to do" (sc. to answer); so that ποιεῖν is equivalent to ἀποκρίνασθαι. Καί does not seem to mean any thing here, and indeed, as I have before remarked, after relatives is apparently added mechanically.

⁶⁷ οὔτε δέομαι. Sc. εἰδέναι. It is to be remarked that here Socrates distinctly asserts the relativity of goodness: a thing is good *for* something else; in other

words, there is no recognition so far of an abstract, absolute good; a view which Plato would refuse to admit.

⁶⁸ ἔπειτα. This corresponds to πρῶτον μὲν. Cf. I. ii. 1. Below, τὸ αὐτό τε λέγονται is not easy to explain. Perhaps τὸ αὐτό is an accusative of locality as it were, like ἀγαθὸς τὰ πολεμικά. If so, the words mean, "are said to be beautiful and good in the self-same point (or quality) and with reference to the same objects." The general doctrine of course is, that use is the measure of beauty.

ται, πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώματα τῶν ἀνθρώπων καλὰ τε καὶ ἀγαθὰ φαίνεται, πρὸς ταῦτα δὲ καὶ τὰλλα πάντα, οἷς ἄνθρωποι χρώνται, καλὰ τε καὶ ἀγαθὰ νομίζεται, πρὸς ἅπερ ἂν εὐχρηστα ᾖ. 6. Ἄρ' οὖν, ἔφη, καὶ κόφινος κοπροφόρος καλὸν ἐστίν; Νὴ Δί', ἔφη, καὶ χρυσὴ γε ἀσπίς αἰσχρόν, ἐὰν πρὸς τὰ ἐαυτῶν ἔργα ὁ μὲν καλῶς πεποιημένος ᾖ, ἡ δὲ κακῶς. Λέγεις σύ, ἔφη, καλὰ τε καὶ αἰσχρὰ τὰ αὐτὰ εἶναι; 7. Καὶ νὴ Δί' ἔγωγ', ἔφη, ἀγαθὰ τε καὶ κακὰ· πολλάκις γὰρ τό τε λιμοῦ ἀγαθὸν πυρετοῦ κακόν ἐστι, καὶ τὸ πυρετοῦ ἀγαθὸν λιμοῦ κακόν ἐστι, πολλάκις δὲ τὸ μὲν πρὸς δρόμον καλὸν πρὸς πάλην αἰσχρόν, τὸ δὲ πρὸς πάλην καλὸν πρὸς δρόμον αἰσχρόν· πάντα γὰρ ἀγαθὰ μὲν καὶ καλὰ ἐστὶ πρὸς ἃ ἂν εὖ ἔχῃ, κακὰ δὲ καὶ αἰσχρὰ πρὸς ἃ ἂν κακῶς.

8. Καὶ οἰκίας λέγων δὲ τὰς αὐτὰς καλὰς τε εἶναι καὶ χρησίμους παιδεύειν ἔμουγ' ἐδόκει, οἷας χρὴ οἰκοδομεῖσθαι. Ἐπεσκόπει δὲ ὧδε· Ἄρά γε τὸν μέλλοντα οἰκίαν οἷαν χρὴ ἔχειν τοῦτο δεῖ μηχανᾶσθαι, ὅπως ἡδίστη τε ἐνδιαιτᾶσθαι καὶ χρησιμωτάτη ἔσται; τούτου δὲ ὁμολογουμένου· 9. Οὐκ οὖν ἡδὺ μὲν θέρους ψυχεινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεεινὴν; ἐπειδὴ δὲ καὶ τοῦτο συμφαῖεν⁶⁹. Οὐκ οὖν ἐν ταῖς πρὸς μεσημβρίαν βλέπουσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει⁷⁰, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει; Οὐκ οὖν εἴ γε καλῶς ἔχει ταῦτα οὕτω γίνεσθαι, οἰκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος

⁶⁹ συμφαῖεν. For the optative cf. I. ii. 57, ἐπειδὴ ὁμολογήσαιτο.

⁷⁰ ὑπολάμπει. "Shines underneath," I suppose because in winter the sun moves through the heaven at a less elevation

above the horizon than in the summer. A house should be high towards the south to catch as much of the winter sun as possible,—in the summer, if the sun was overhead, a low and a high dwelling would be all one.

μὴ ἀποκλείηται, χθαμαλώτερα δὲ τὰ πρὸς ἄρκτον, ἵνα οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἄνεμοι; 10. ὥς δὲ συνελόντι⁷¹ εἰπεῖν, ὅποι πάσας ὥρας αὐτός τε ἂν ἡδίστα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τιθοῖτο, αὕτη ἂν εἰκότως ἡδίστη τε καὶ καλλίστη οἴκησις εἴη· γραφαὶ δὲ καὶ ποικιλίαι⁷² πλείονας εὐφροσύνας ἀποστεροῦσιν ἢ παρέχουσι. Ναοὶς γε μὴν καὶ βωμοῖς χώραν ἔφη εἶναι πρεπωδεστάτην, ἥτις ἐμφανεστάτη οὔσα ἀστιβεστάτη εἴη· ἡδὺ μὲν γὰρ ἰδόντας προσεύξασθαι, ἡδὺ δὲ ἀγνώως ἔχοντας⁷³ προσιέναι.

CHAPTER IX.

1. Πάλιν δὲ ἐρωτώμενος, ἡ ἀνδρία πότερον εἴη διδακτὸν ἢ φυσικόν; Οἶμαι μὲν⁷⁴, ἔφη, ὥσπερ σῶμα σώματος ἰσχυρότερον πρὸς τοὺς πόνους φύεται, οὕτω καὶ ψυχὴν ψυχῆς ἐρρώμενεστέραν πρὸς τὰ δεινὰ φύσει γίγνεσθαι· ὁρῶ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ ἔθεσι τρεφομένους πολὺ διαφέροντας ἀλλήλων τόλμη. 2. Νομίζω μέντοι πᾶσαν φύσιν μαθήσει καὶ μελέτῃ πρὸς ἀνδρίαν αὔξεσθαι· δῆλον μὲν γάρ, ὅτι Σκύθαι καὶ Θρᾶκες οὐκ ἂν τολμήσειαν ἀσπίδας καὶ δόρατα λαβόντες Λακεδαιμονίοις διαμάχεσθαι, φανερόν δέ, ὅτι

⁷¹ συνελόντι. "And to speak as would suit one who embraces the whole matter into one sentence," i.e. "to speak briefly." Cf. Thucyd. ii. 40, *συνελών τε λέγω*.

⁷² γραφαὶ δὲ καὶ ποικιλίαι. "Paintings and decorations." As Kühner suggests, to avoid having these injured by the sun, the houses were perhaps so built as to be sheltered from its rays.

⁷³ ἀγνώως ἔχοντας. The mean-

ing of the whole passage seems to be this,—Temples ought to be exposed to view, not shrouded by thick groves, that a man might see them as he approached for prayer, and yet with an access uncrowded, that the worshipper might not be liable to contract any pollution as he drew near from contact with the multitude of a crowded approach.

⁷⁴ Οἶμαι μὲν. For μὲν without δέ to correspond, cf. II. vi. 5.

καὶ Λακεδαιμόνιοι οὕτ' ἂν Θραξὶν ἐν πέλταις⁷⁵ καὶ ἄκοντίοις οὐτε Σκύθαις ἐν τόξοις ἐθέλοιεν ἂν διαγωνίζεσθαι. 3. 'Ορῶ δ' ἔγωγε καὶ ἐπὶ τῶν ἄλλων πάντων ὁμοίως καὶ φύσει διαφέροντας ἀλλήλων τοὺς ἀνθρώπους καὶ ἐπιμελείᾳ πολὺ ἐπιδιδόντας· ἐκ δὲ τούτων δῆλόν ἐστιν, ὅτι πάντα χρή καὶ τοὺς εὐφύεστερους καὶ τοὺς ἀμβλυτέρους τὴν φύσιν, ἐν οἷς ἂν ἀξιόλογοι βούλωνται γενέσθαι, ταῦτα καὶ μανθάνειν καὶ μελετᾶν.

4. Σοφίαν δὲ καὶ σωφροσύνην⁷⁶ οὐ διώριζεν, ἀλλὰ τὸν τὰ μὲν καλὰ τε καὶ ἀγαθὰ γινγνώσκοντα χρῆσθαι⁷⁷ αὐτοῖς καὶ τὸν τὰ αἰσχροῦ εἰδότα εὐλαβεῖσθαι σοφόν τε καὶ σώφρονα ἔκρινεν. Προσερωτώμενος δέ, εἰ τοὺς ἐπισταμένους μὲν ἂ δεῖ πράττειν, ποιούντας δὲ τὰναντία, σοφοὺς τε καὶ ἐγκρατεῖς εἶναι νομίζου· Οὐδέν γε

⁷⁵ ἐν πέλταις. For this use of ἐν ("arrayed in," or similar meaning), cf. Æsch. Prom. Vinct. 424, στρατὸς δὲνπρόφοισι βρέμων ἐν αἰχμαῖς. Also Xen. Anab. V. iii. 3, ἐξέτασις ἐν τοῖς ὅπλοις ἐγένετο.

⁷⁶ Σοφίαν δὲ καὶ σωφροσύνην. The first of these is an intellectual virtue, the second a moral one. The first implies a scientific knowledge of what virtue consists in; the second, that balance of the passions which enables any one to carry theory into practice. This was the weak side of Socrates' ethics. He believed virtue to consist in knowledge; for he thought that if a man really knew what was right (and the consequences of doing wrong), he would practise it. But this leaves out of sight the enormous influence of the passions. This was his theory; but it is only fair to add that practically he strongly urged the necessity

of keeping down the passions and appetites. But he was, herein, as many others, superior to his own theory. Aristotle (Nicom. Eth. VI. xiii. 5) remarks, Σωκράτης τῇ μὲν ὁρθῶς ἐζητεῖ, τῇ δ' ἡμάρτανεν ὅτι μὲν γὰρ φρονήσεις φέτο εἶναι πάσας τὰς ἀρετάς, ἡμάρτανεν, ὅτι δὲ οὐκ ἔνευ φρονήσεως, καλῶς ἔλεγεν.

⁷⁷ χρῆσθαι. The simplest explanation of this infinitive seems to me to be, that it depends on ὥστε omitted. The man who knows what is honourable and good so as to apply his knowledge practically, is both σοφός and σώφρων, an assertion, of course, of the doctrine mentioned in the last note. For the omission of ὥστε cf. II. v. 3, τὸν δὲ πρίαμην ἂν φίλον μοι εἶναι. There is an irregularity of structure besides in this sentence, for τὸν τὰ μὲν καλὰ, καὶ τὸν τὰ αἰσχροῦ ought to be, τὸν τὰ μὲν καλὰ, τὰ δὲ αἰσχροῦ.

μᾶλλον, ἔφη, ἢ ἀσόφους⁷⁸ τε καὶ ἀκρατεῖς· πάντας γὰρ οἶμαι προαιρουμένους ἐκ τῶν ἐνδεχομένων ἃ οἴονται συμφορώτατα αὐτοῖς εἶναι, ταῦτα πράττειν. Νομίζω οὖν τοὺς μὴ ὀρθῶς πράττοντας οὔτε σοφοὺς οὔτε σώφρονας εἶναι. 5. Ἐφη δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶναι· τὰ τε γὰρ δίκαια⁷⁹ καὶ πάντα, ὅσα ἀρετῇ πράττεται, καλὰ τε καὶ ἀγαθὰ εἶναι· καὶ οὐτ' ἂν τοὺς ταῦτα εἰδότες ἄλλο ἀντὶ τούτων οὐδὲν προελέσθαι, οὔτε τοὺς μὴ ἐπισταμένους δύνασθαι πράττειν, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν, ἀμαρτάνειν· οὕτω καὶ τὰ καλὰ τε καὶ ἀγαθὰ τοὺς μὲν σοφοὺς πράττειν, τοὺς δὲ μὴ σοφοὺς οὐ δύνασθαι, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν, ἀμαρτάνειν· ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφία ἐστὶ. 6. Μανίαν γε μὴν ἐναντίον μὲν ἔφη εἶναι σοφία, οὐ μέντοι γε τὴν ἀνεπιστημοσύνην μανίαν ἐνόμιζε, τὸ δὲ ἀγνοεῖν ἑαυτὸν καὶ μὴ ἃ οἶδε⁸⁰ δοξάζειν τε καὶ οἶεσθαι

⁷⁸ ἀσόφους κ.τ.λ. These words appear to me to be predicates: "I think them no more wise and continent than I think them unwise and incontinent." Others make them subjects, "the persons described above are no more wise, &c., than unwise persons are wise."

⁷⁹ τὰ τε γὰρ δίκαια. The steps in the argument are these: (1) all acts of justice and virtue are beautiful (τὰ τε γὰρ δίκαια . . . ἀγαθὰ εἶναι), (2) those who know what is beautiful will choose it (καὶ οὐτ' ἂν . . . ἀμαρτάνειν), (3) the wise (who do so possess knowledge) will do what is beautiful (οὕτω καὶ . . . ἀμαρτάνειν), (4) but as said in (1), acts of justice and what is beautiful are done by virtue (ἐπεὶ οὖν . . . πράττεται),

(5) therefore justice and all virtue is knowledge (δῆλον ὅτι, κ.τ.λ.). Here it is clear that (4) is incorrectly put; it ought to be merely a repetition of (1), viz. acts of justice and virtue are beautiful, instead of which the assertion is, that acts of justice and all beautiful acts are done by virtue. But Xenophon may have implied that the converse was necessarily true; that if all beautiful acts are done by virtue, all acts of virtue are beautiful, which the strict argument requires.

⁸⁰ καὶ μὴ ἃ οἶδε. This can only be explained by supposing an ellipse, δοξάζειν . . . μὴ ἃ οἶδε (ἀλλ' ἃ μὴ οἶδεν). Stallbaum (Plato, Crito 47 E) quotes Phædo 77 E, μᾶλλον δὲ μὴ ὡς ἡμῶν δεδιότων. In Socrates' opinion,

γινώσκειν ἐγγυάτω⁸¹ μανίας ἐλογίζετο εἶναι τοὺς μέντοι πολλοὺς ἔφη, ἃ μὲν οἱ πλείστοι ἀγνοοῦσι, τοὺς δὲ διημαρτηκότας τούτων οὐ φάσκειν μαίνεσθαι, τοὺς δὲ διημαρτηκότας ὧν οἱ πολλοὶ γινώσκουσι μαινομένους καλεῖν. 7. ἐάν τε γάρ τις μέγας οὕτως οἴηται εἶναι, ὥστε κύπτειν τὰς πύλας τοῦ τείχους διεξίων, ἐάν τε οὕτως ἰσχυρός, ὥστ' ἐπιχειρεῖν οἰκίας αἰρεσθαι ἢ ἄλλῳ τῷ ἐπιτίθεσθαι τῶν πᾶσι δῆλων ὅτι ἀδύνατά ἐστι, τοῦτον μαίνεσθαι φάσκειν, τοὺς δὲ μικρὸν διαμαρτάνοντας οὐ δοκεῖν τοῖς πολλοῖς μαίνεσθαι, ἀλλ', ὥσπερ τὴν ἰσχυρὰν ἐπιθυμίαν ἔρωτα καλοῦσιν, οὕτω καὶ τὴν μεγάλην παράνοϊαν μανίαν αὐτοὺς καλεῖν.

8. Φθόνον δὲ σκοπῶν, ὅ,τι εἶη⁸², λύπην μὲν τινα ἐξεύρισκεν αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων ἀτυχίαις οὔτε τὴν ἐπ' ἐχθρῶν εὐτυχίαις γυγνομένην, ἀλλὰ μόνους ἔφη φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων εὐπραξίαις ἀνιωμένους. Θαυμαζόντων δέ τινων, εἴ τις φιλῶν τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο, ὑπεμίμνησκεν, ὅτι πολλοὶ οὕτως πρὸς τινὰς ἔχουσιν, ὥστε κακῶς μὲν πράττοντας μὴ δύνασθαι περιορᾶν, ἀλλὰ βοηθεῖν ἀτυχούσιν, εὐτυχούντων δὲ λυπεῖσθαι· τοῦτο δὲ φρονίμῳ μὲν ἀνδρὶ οὐκ ἂν συμβῆναι, τοὺς ἡλιθίους δὲ αἰεὶ πᾶσχειν αὐτό.

9. Σχολὴν δὲ σκοπῶν, τί εἶη, ποιοῦντας μὲν τι ὅλως ἅπαντας, σχολάζοντας μέντοι τοὺς πλείστους ἔφη εὐρίσκειν· καὶ γὰρ τοὺς πεττεύοντας καὶ τοὺς γελωτοποιοῦντας ποιεῖν τι πάντας δὲ τούτους ἔφη σχολάζειν·

madness was the want of knowledge,—self-knowledge, that is, and ignorance of virtue. The popular notion of madness is serious ignorance of what others know.

⁸¹ ἐγγυάτω. The adverb is used (like an adjective) as a predicate. Cf. Plato, Leg. 942 C,

τὸν βίον ἀθρόον αἰεὶ καὶ ἅμα καὶ κοινόν.

⁸² ὅ,τι εἶη. Not "what it might be," for that would be εἴη ἂν, but "what it was," the optative being due to the *oratio obliqua*. There is nothing to correspond to μέν in λύπην μὲν except μέντοι.

ἐξεῖναι γὰρ αὐτοῖς ἰέναι πράξοντας⁸³ τὰ βελτίω τούτων ἀπὸ μέντοι τῶν βελτιόνων ἐπὶ τὰ χεῖρω ἰέναι οὐδένα⁸⁴ σχολάζειν, εἰ δέ τις ἴοι, τούτον ἀσχολίας αὐτῷ οὔσης κακῶς ἔφη τοῦτο πράττειν.

10. Βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ἔχοντας ἔφη εἶναι, οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἰρεθέντας, οὐδὲ τοὺς κλήρῳ λαχόντας, οὐδὲ τοὺς βιασαμένους, οὐδὲ τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. 11. Ὅποτε γάρ τις ὁμολογήσειε τοῦ μὲν ἄρχοντος εἶναι τὸ προστάττειν ὅ,τι χρή ποιεῖν, τοῦ δὲ ἀρχομένου τὸ πείθεσθαι, ἐπεδείκνυνεν ἔν τε νητ⁸⁵ τὸν μὲν ἐπιστάμενον ἄρχοντα, τὸν δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ νητὶ πάντας πειθομένους τῷ ἐπισταμένῳ, καὶ ἐν γεωργίᾳ τοὺς κεκτημένους ἀγρούς, καὶ ἐν νόσφ τοὺς νοσοῦντας, καὶ ἐν σωμασκίᾳ τοὺς σωμασκοῦντας, καὶ τοὺς ἄλλους πάντας, οἷς ὑπάρχει τι ἐπιμελείας δεόμενον, ἂν μὲν αὐτοὶ⁸⁶ ἡγῶνται ἐπίστασθαι ἐπιμελεῖσθαι,—εἰ δὲ μή, τοῖς ἐπισταμένοις οὐ μόνον

⁸³ πράξοντας. For the case cf. I. i. 9.

⁸⁴ ἰέναι οὐδένα. "To change however from better to worse, no one had leisure for *that*; but if any one did so change, inasmuch as he had no leisure really at his disposal, he did badly." This is obscure. An idle man was one, in the view of Socrates, who was not engaged in some useful occupation; a man who spent his time at dice was idle, for he might have left off gambling, and betaken himself to something useful. If, however, a man was already usefully employed, he could never have "leisure" to take up with what was bad; there was always something useful to turn his hand to, and so,

having no leisure really, his adoption of the worst pursuits was bad. In τοῦτο πράττειν, τοῦτο means τὸ ἰέναι ἐπὶ τὰ χεῖρω, and κακῶς πράττειν is not, as generally, "to be unfortunate," but "to act badly."

⁸⁵ ἔν τε νητ. For the absence of the article, and its presence in the next line but one, cf. I. i. 9. Translate, "on ship-board," and "in the ship." Below, τὸν ἐπιστάμενον is used absolutely, the man who has the requisite knowledge.

⁸⁶ ἂν μὲν αὐτοί. This sentence is not completed. Cf. III. i. 9, εἰ μὲν . . . ἐδίδαξεν, εἰ δὲ μή, κ.τ.λ. Here, as there, supply καλῶς ἔχει, "all well and good."

παροῦσι πειθομένους, ἀλλὰ καὶ ἀπόντας μεταπεμπο-
 μένους, ὅπως ἐκείνοις πειθόμενοι τὰ δέοντα πράττωσιν·
 ἐν δὲ ταλασίᾳ καὶ τὰς γυναῖκας ἐπεδείκνυν ἀρχούσας
 τῶν ἀνδρῶν διὰ τὸ τὰς μὲν εἰδέναι, ὅπως χρή τα-
 λασιουργεῖν, τοὺς δὲ μὴ εἰδέναι. 12. Εἰ δέ τις πρὸς
 ταῦτα λέγοι, ὅτι τῷ τυράννῳ ἔξεστι μὴ πείθεσθαι τοῖς
 ὀρθῶς λέγουσι. Καὶ πῶς ἂν⁸⁷, ἔφη, ἔξείη μὴ πείθεσθαι
 ἐπικειμένης γε ζημίας, εἴαν τις τῷ εὖ λέγοντι μὴ πεί-
 θηται; ἐν ᾧ γὰρ ἂν τις πράγματι μὴ πείθεται τῷ εὖ
 λέγοντι, ἀμαρτήσεται δήπου, ἀμαρτάνων δὲ ζημιωθή-
 σεται. 13. Εἰ δὲ φαίη τις τῷ τυράννῳ ἔξεῖναι καὶ
 ἀποκτεῖναι τὸν εὖ φρονούντα. Τὸν δὲ ἀποκτείνοντα,
 ἔφη, τοὺς κρατίστους τῶν συμμάχων οἶει ἀζήμιον
 γίγνεσθαι ἢ ὥς ἔτυχε⁸⁸ ζημιοῦσθαι; πότερον γὰρ ἂν
 μᾶλλον οἶει σώζεσθαι τὸν ταῦτα ποιοῦντα ἢ οὕτω καὶ
 τάχιστ'⁸⁹ ἂν ἀπολέσθαι; 14. Ἐρομένου δέ τινος αὐ-
 τόν, τί δοκοῖη αὐτῷ κράτιστον ἀνδρὶ ἐπιτήδευμα εἶναι,
 ἀπεκρίνατο. Εὐπραξίαν⁹⁰. Ἐρομένου δὲ πάλιν, εἰ
 καὶ τὴν εὐτυχίαν ἐπιτήδευμα νομίζοι εἶναι. Πᾶν μὲν
 οὖν τούναντίον ἔγωγ', ἔφη, τύχην καὶ πρᾶξιν ἡγοῦμαι·
 τὸ μὲν γὰρ μὴ ζητοῦντα ἐπιτυχεῖν τινι τῶν δεόντων
 εὐτυχίαν οἶμαι εἶναι, τὸ δὲ μαθόντα τε καὶ μελετήσαντά
 τι εὖ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ τοῦτο ἐπιτηδεύ-
 οντες δοκοῦσί μοι εὖ πράττειν. 15. Καὶ ἀρίστους δὲ
 καὶ θεοφιλεστάτους ἔφη εἶναι ἐν μὲν γεωργίᾳ τοὺς
 τὰ γεωργικὰ εὖ πράττοντας, ἐν δ' ἰατρείᾳ τοὺς τὰ
 ἱατρικά, ἐν δὲ πολιτείᾳ τοὺς τὰ πολιτικά, τὸν δὲ μηδὲν

⁸⁷ Καὶ πῶς ἂν. For the sense of καὶ πῶς ἂν, as distinguished from πῶς καὶ ἂν, see note on I. iii. 10.

⁸⁸ ἢ ὥς ἔτυχε κ.τ.λ. "Or be only slightly harmed." So in I. i. 14, τὰ τυχόντα ξύλα are "common-place stocks."

⁸⁹ καὶ τάχιστ'. "In the very

quickest way possible."

⁹⁰ Εὐπραξίαν. "Well-doing," "the practice of virtue." The word generally means "prosperity." Cf. Thucyd. iii. 39, αἷς ἂν ἀπροσδόκητος εὐπραξία ἔλθῃ. It is distinguished here from εὐτυχία, which is mere good luck.

εὖ πράττοντά οὔτε χρήσιμον οὐδὲν ἔφη εἶναι οὔτε θεοφιλή.

CHAPTER X.

1. Ἀλλὰ μὴν καὶ εἰ⁹¹ ποτε τῶν τὰς τέχνας ἐχόντων καὶ ἐργασίας ἕνεκα χρωμένων αὐταῖς διαλέγοιτό τι, καὶ τούτοις ὠφέλιμος ἦν· εἰσελθὼν μὲν⁹² γάρ ποτε πρὸς Παρράσιον τὸν ζωγράφον καὶ διαλεγόμενος αὐτῷ· Ἄρα, ἔφη, ὦ Παρράσιε, γραφικὴ ἐστὶν ἡ εἰκασία τῶν ὀρωμένων; τὰ γοῦν κοῖλα καὶ τὰ ὑψηλά, καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινὰ, καὶ τὰ σκληρὰ καὶ τὰ μαλακά, καὶ τὰ τραχέα καὶ τὰ λεία, καὶ τὰ νέα καὶ τὰ παλαιὰ σώματα διὰ τῶν χρωμάτων ἀπεικάζοντες ἐκμιμῆσθε. Ἀληθῆ λέγεις, ἔφη. 2. Καὶ μὴν τά γε καλὰ εἶδη ἀφομοιοῦντες, ἐπειδὴ οὐ ῥάδιον ἐνὶ ἀνθρώπῳ περιτυχεῖν ἅμεμπτα πάντα ἔχοντι, ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι; Ποιοῦμεν γάρ, ἔφη, οὕτως. 3. Τί γάρ; ἔφη, τὸ πιθανώτατόν τε καὶ ἥδιστον καὶ φιλικώτατον καὶ ποθεινώτατον καὶ ἐρασμιώτατον ἀπομιμῆσθε τῆς ψυχῆς ἡθος; ἡ οὐδὲ μιμητόν ἐστι τοῦτο; Πῶς γὰρ ἂν, ἔφη, μιμητόν εἴη, ὦ Σώκρατες, δὲ μήτε συμμετρίαν μήτε χρῶμα μήτε ὦν σὺ εἶπας⁹³ ἄρτι μηδὲν ἔχει, μηδὲ ὅλως ὁρατόν ἐστίν; 4. Ἄρ' οὖν, ἔφη, γίγνεται ἐν ἀνθρώπῳ τό τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν πρὸς τινας; Ἐμοιγε δοκεῖ, ἔφη. Οὐκ οὖν τοῦτο

⁹¹ καὶ εἰ. The καὶ here does not qualify εἰ so as to mean "even supposing that," putting forward a supposition as improbable; but simply means "also," as does καὶ in καὶ τούτοις. The double use of καὶ in both clauses has been noticed before. Cf. I. vi. 3, ὥσπερ

καὶ τῶν ἄλλων, οὕτω καὶ σύ.

⁹² εἰσελθὼν μὲν. To this corresponds πρὸς δὲ Κλείωνα (§ 6). Below, ἐκμιμῆσθε is, "you copy to the life" (ἐκ).

⁹³ ὦν σὺ εἶπας. See the end of § 1 for the qualities mentioned.

γε μιμητὸν ἐν τοῖς ὄμμασιν ; Καὶ μάλα, ἔφη. Ἐπὶ δὲ τοῖς τῶν φίλων ἀγαθοῖς καὶ τοῖς κακοῖς ὁμοίως σοι δοκοῦσιν ἔχειν τὰ πρόσωπα οἷ τε φροντίζοντες καὶ οἱ μὴ ; Μὰ Δί' οὐ δῆτα, ἔφη· ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς φαιδροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποὶ γίγνονται. Οὐκουν, ἔφη, καὶ ταῦτα δυνατὸν ἀπεικάζειν ; Καὶ μάλα, ἔφη. 5. Ἀλλὰ μὴν καὶ τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον καὶ τὸ σωφρονητικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ ἀπειρόκαλον καὶ διὰ τοῦ προσώπου καὶ διὰ τῶν σχημάτων καὶ ἐστώτων καὶ κινουμένων ἀνθρώπων διαφαίνει⁹⁴. Ἀληθῆ λέγεις, ἔφη. Οὐκουν καὶ ταῦτα μιμητά ; Καὶ μάλα, ἔφη. Πότερον οὖν, ἔφη, νομίζεις ἥδιον ὁρᾶν τοὺς ἀνθρώπους, δι' ὧν τὰ καλὰ τε κάγαθὰ καὶ ἀγαπητὰ ἦθη φαίνεται, ἢ δι' ὧν τὰ αἰσχρά τε καὶ ποιηρὰ καὶ μισητά ; Πολὺ νῆ Δί', ἔφη, διαφέρει, ὧ Σώκρατες.

6. Πρὸς δὲ Κλείωνα τὸν ἀνδριαντοποιὸν εἰσελθὼν ποτε καὶ διαλεγόμενος αὐτῷ· Ὅτι μὲν, ἔφη, ὦ Κλείων, ἀλλοίους⁹⁵ ποιεῖς δρομεῖς τε καὶ παλαιστὰς καὶ πύκτας καὶ παγκρατιστάς, ὁρῶ τε καὶ οἶδα· δὲ δὲ μάλιστα ψυχαγωγεῖ διὰ τῆς ὄψεως τοὺς ἀνθρώπους, τὸ ζωτικὸν φαίνεσθαι, πῶς τοῦτο ἐνεργάζῃ τοῖς ἀνδριᾶσιν ; 7. Ἐπεὶ δὲ ἀπορῶν ὁ Κλείων οὐ ταχὺ ἀπεκρίνατο· Ἀρ', ἔφη, τοῖς τῶν ζώντων εἶδεσιν ἀπεικάζων τὸ ἔργον ζωτικωτέρους ποιεῖς φαίνεσθαι τοὺς ἀνδριάντας ; Καὶ μάλα, ἔφη. Οὐκουν τά τε ὑπὸ τῶν σχημάτων⁹⁶ κατασπώ-

⁹⁴ διαφαίνει. "Shines through," as a neuter verb. Cf. Anacreon xxviii. 31, Διαφαινέτω δὲ σαρκῶν Ὀλίγον τὸ σῶμ' ἐλέγχον.

⁹⁵ ἀλλοίους. "You make your runners and wrestlers different from each other," i.e. the runner is different in figure, attitude, &c.

from the wrestler, not, I think, the runners different amongst themselves. Below, τὸ ζωτικὸν φαίνεσθαι is explanatory of δ.

⁹⁶ ὑπὸ τῶν σχημάτων. "The parts drawn downwards by the various postures." Below, ἀπειλητικά ἀπεικαστέον is equivalent

μενα καὶ τὰ ἀνασπώμενα ἐν τοῖς σώμασι, καὶ τὰ συμ-
πιεζόμενα καὶ τὰ διελκόμενα, καὶ τὰ ἐντεινόμενα καὶ
τὰ ἀνιέμενα ἀπεικάζων ὁμοιότερά τε τοῖς ἀληθινοῖς καὶ
πιθανώτερα ποιεῖς φαίνεσθαι; 8. Πάνυ μὲν οὖν, ἔφη.
Τὸ δὲ καὶ τὰ πάθη τῶν ποιούντων τι σωμάτων ἀπο-
μιμείσθαι οὐ ποιεῖ τινα τέρψιν τοῖς θεωμένοις; Εἰκὸς
γούν, ἔφη. Οὐκουν καὶ τῶν μὲν μαχομένων ἀπειλητικὰ
τὰ ὄμματα ἀπείκαστέον, τῶν δὲ νενικηκότων εὐφραινό-
μένων ἢ ὄψις μιμητέα; Σφόδρα γ', ἔφη. Δεῖ ἄρα,
ἔφη, τὸν ἀνδριαντοποιὸν τὰ τῆς ψυχῆς ἔργα τῷ εἶδει
προσεικάζειν.

9. Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθὼν,
ἐπιδείξαντος αὐτοῦ τῷ Σωκράτει θώρακας εὖ εἰργασ-
μένους· Νῆ τὴν Ἑραν, ἔφη, καλὸν γε, ὦ Πιστία, τὸ
εὔρημα τῷ τὰ μὲν⁹⁷ δεόμενα σκέπης τοῦ ἀνθρώπου
σκεπάζειν τὸν θώρακα, ταῖς δὲ χερσὶ μὴ κωλύειν χρήσ-
θαι. 10. Ἀτάρ, ἔφη, λέξον μοι, ὦ Πιστία, διὰ τί
οὔτε ἰσχυροτέρους οὔτε πολυτελεστέρους τῶν ἄλλων
ποιῶν τοὺς θώρακας πλείονος πωλεῖς; Ὅτι, ἔφη, ὦ
Σώκρατες, εὐρυθμοτέρους ποιῶ. Τὸν δὲ ῥυθμόν⁹⁸, ἔφη,
πότῃ μετρώ ἢ σταθμῷ ἐπιδεικνύων πλείονος τιμῇ;
οὐ γὰρ δὴ ἴσους γε πάντας οὐδὲ ὁμοίους οἶμαι σε
ποιεῖν, εἴγε ἀρμόττοντας ποιεῖς. Ἀλλὰ νῆ Δί', ἔφη,
ποιῶ· οὐδὲν γὰρ ὀφελὸς ἐστὶ θώρακος ἄνευ τούτου.
11. Οὐκουν, ἔφη, σώματά γε ἀνθρώπων τὰ μὲν εὐρυθμά
ἐστὶ, τὰ δὲ ἄρρυθμα; Πάνυ μὲν οὖν, ἔφη. Πῶς οὖν,
ἔφη, τῷ ἄρρυθμῷ σώματι ἀρμόττοντα τὸν θώρακα
εὐρυθμον ποιεῖς; Ὡςπερ καὶ ἀρμόττοντα⁹⁹, ἔφη· ὁ

το ἀπείκαστέον ὥστε ἀπειλητικὰ
εἶναι.

⁹⁷ τῷ τὰ μὲν. "By reason of
its covering those parts of the
wearer (τοῦ ἀνθρώπου) which
need a covering." Τοῦ ἀνθρώπου
is the genitive after τὰ μὲν.

⁹⁸ Τὸν δὲ ῥυθμόν. "The due
proportion" (between the several
parts). Below, after ποιῶ supply
αὐτοὺς ἀρμόττοντας.

⁹⁹ Ὡςπερ καὶ ἀρμόττοντα. Sc.
ποιῶ τὸν θώρακα, οὕτω καὶ ποιῶ
εὐρυθμον. By which the artisan

ἀρμόττων γάρ ἐστιν εὐρυθμος. 12. Δοκεῖς μοι, ἔφη ὁ Σωκράτης, τὸ εὐρυθμον οὐ καθ' ἑαυτὸ λέγειν, ἀλλὰ πρὸς τὸν χρώμενον, ὥσπερ ἂν εἰ¹⁰⁰ φαίης ἀσπίδα, ᾧ ἂν ἀρμόττη, τούτῳ εὐρυθμον εἶναι, καὶ χλαμύδα καὶ τᾶλλα ὡσαύτως ἔοικεν ἔχειν τῷ σῶ λόγῳ. 13. Ἴσως δὲ καὶ ἄλλο τι οὐ μικρὸν ἀγαθὸν τῷ ἀρμόττειν πρόσεστι. Δίδαξον, ἔφη, ὦ Σώκρατες, εἴ τι ἔχεις. Ἦττον, ἔφη, τῷ βάρει πιέζουσιν οἱ ἀρμόττοντες τῶν ἀναρμόστων τὸν αὐτὸν σταθμὸν ἔχοντες· οἱ μὲν γὰρ ἀνάρμοστοι ἢ ὅλοι ἐκ τῶν ὥμων κρεμάμενοι ἢ καὶ ἄλλο τι τοῦ σώματος σφόδρα πιέζοντες δύσφοροι καὶ χαλεποὶ γίνονται, οἱ δὲ ἀρμόττοντες διειλημμένοι τὸ βάρος¹ τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπωμίδων, τὸ δὲ ὑπὸ τῶν ὥμων, τὸ δὲ ὑπὸ τοῦ στήθους, τὸ δὲ ὑπὸ τοῦ νώτου, τὸ δὲ ὑπὸ τῆς γαστρὸς ὀλίγου δεῖν² οὐ φορήματι, ἀλλὰ προσθήματι εἰκόασιν. 14. Εἵρηκας, ἔφη, αὐτό, δι' ὅπερ ἔγωγε τὰ ἐμὰ ἔργα πλείστου ἄξια νομίζω εἶναι· ἐνιοὶ μέντοι τοὺς ποικίλους καὶ τοὺς ἐπιχρύσους θώρακας μᾶλλον ὠνοῦνται. Ἀλλὰ μὴν, ἔφη, εἴγε διὰ ταῦτα μὴ ἀρμόττοντας ὠνοῦνται, κακὸν ἔμοιγε δοκοῦσι ποικίλον τε καὶ ἐπίχρυσον ὠνεῖσθαι. 15. Ἀτάρ, ἔφη, τοῦ σώματος

means that as "well-proportioned" (εὐρυθμος) means "fitting properly" the person who wears the breastplate, an ill-proportioned person can have a well-proportioned cuirass. In other words, "well-proportioned" is merely a relative term.

¹⁰⁰ ὥσπερ ἂν εἰ. Sc. ὥσπερ ἂν εἴη εἰ φαίης, or the like. Cf. Plato, Apol. 23 B, ὥσπερ ἂν εἰ εἴποι, sc. ἂν ποιοῖτο εἰ εἴποι, where see Stallbaum's note.

¹ διειλημμένοι τὸ βάρος. "Having the weight duly portioned out." The accusative τὸ βάρος seems to me the accusative of

locality already spoken of, as seen in the common phrases ἀγαθὸς τὰ πολεμικά. Below, φερόμενον is to be supplied with ὑπὸ τῶν κλειδῶν.

² ὀλίγου δεῖν. Δεῖν is the infinitive of δεῖ, ὥστε ὀλίγου δεῖν, "so as to want only a little," i.e. "nearly," "almost." Ὀλίγου alone is used in the same way. Cf. Plato, Symp. 198 C, ὀλίγου ἀποδρὰς φλόγῃ. By προσθήματι just below he means "a natural addition to the body." It was like having so much more flesh only to carry, which a man would not, within limits, feel a burden.

μὴ μένοντος³, ἀλλὰ τοτὲ μὲν κυρτουμένου, τοτὲ δὲ ὀρθουμένου, πῶς ἂν ἀκριβεῖς θώρακες ἀρμόττοιεν; Οὐδαμῶς, ἔφη. Λέγεις, ἔφη, ἀρμόττειν οὐ τοὺς ἀκριβεῖς, ἀλλὰ τοὺς μὴ λυποῦντας ἐν τῇ χρεῖα. Αὐτός, ἔφη, τοῦτο λέγεις, ὃ Σώκρατες, καὶ πάνυ ὀρθῶς ἀποδέχῃ.

CHAPTER XI.

1. Γυναικὸς δέ ποτε οὔσης ἐν τῇ πόλει καλῆς, ἥ ὄνομα ἦν Θεοδότῃ, καὶ οἷας συνεῖναι τῷ πείθοντι⁴, μνησθέντος αὐτῆς τῶν παρόντων τινὸς καὶ εἰπόντος, ὅτι κρεῖττον εἶη λόγου τὸ κάλλος τῆς γυναικός, καὶ ζωγράφους φήσαντος εἰσιέναι πρὸς αὐτὴν ἀπεικασομένους, οἷς ἐκείνην⁵ ἐπιδεικνύειν ἑαυτῆς ὅσα καλῶς ἔχοι. Ἰτέον ἂν εἶη θεασομένους⁶, ἔφη ὁ Σωκράτης· οὐ γὰρ δὴ ἀκούσασί γε τὸ λόγου κρεῖττον ἔστι καταμαθεῖν. Καὶ ὁ διηγησάμενος· Οὐκ ἂν φθάνοιτ', ἔφη, ἀκολουθοῦντες. 2. Οὕτω μὲν δὴ πορευθέντες πρὸς τὴν Θεοδότῃν καὶ καταλαβόντες ζωγράφῳ τινὶ παρεστηκυῖαν ἐθεάσαντο· παυσαμένου δὲ τοῦ ζωγράφου· Ὡς ἄνδρες, ἔφη ὁ Σωκράτης, πότερον ἡμᾶς δεῖ μᾶλλον

³ μὴ μένοντος. "Supposing the body not to remain stationary." By τοὺς ἀκριβεῖς below are meant, apparently, "the close fitting:" it is not these, but such as adapt themselves to the movement of the body, which fit well.

⁴ οἷας συνεῖναι τῷ πείθοντι. Cf. I. iv. 6, τοὺς ὄδοντας οἷους τέμνειν εἶναι. The words are equivalent to τοιαύτης οὔσης ὥστε συνεῖναι.

⁵ οἷς ἐκείνην. Although the sentence is a relative one, the influence of φήσαντος puts the verb in the infinitive. Cf. Plato, Re-

pub. 359 D, καθ' ὅς ἐγκύναντα ἰδεῖν ἐνόντα νεκρόν. The full sense of the next words is ἐπιδεικνύειν ὅσα ἑαυτῆς ("quantum sui") καλῶς ἔχοι ("it was decent") ἐπιδεικνύειν.

⁶ θεασομένους. Ἰτέον is equivalent to δεῖ ἵεναι, and therefore the accusative is used. Cf. Aristot. Politics vii. 1, ἐάσαντας ἐπὶ τῆς νῦν μεθόδου διασκεπτέον ὕστερον. For οὐκ ἂν φθάνοιτε cf. II. iii. 11. There is the same construction below in ταύτην ἐκτέω ἡμῖν χάριν.

Θεοδότῃ χάριν ἔχειν, ὅτι ἡμῖν τὸ κάλλος ἑαυτῆς ἐπέδειξεν, ἢ ταύτην ἡμῖν, ὅτι ἐθεασάμεθα; ἀρ' εἰ μὲν ταύτῃ ὠφελιμωτέρα ἐστὶν ἢ ἐπιδειξίς, ταύτην ἡμῖν χάριν ἐκτέον, εἰ δὲ ἡμῖν ἡ θέα, ἡμᾶς ταύτῃ; 3. Εἰπόντος δὲ τινος, ὅτι δίκαια λέγοι. Οὐκοῦν, ἔφη, αὕτη μὲν ἤδη τε τὸν παρ' ἡμῶν ἔπαινον κερδαίνει, καὶ ἐπειδὰν εἰς πλείους διαγγεῖλωμεν, πλείω ὠφελήσεται, ἡμεῖς δὲ ἤδη τε ὧν ἐθεασάμεθα ἐπιθυμοῦμεν ἄψασθαι καὶ ἄπιμεν ὑποκνιζόμενοι καὶ ἀπελθόντες ποθήσομεν ἐκ δὲ τούτων εἰκὸς ἡμᾶς μὲν θεραπεύειν⁷, ταύτην δὲ θεραπεύεσθαι. Καὶ ἡ Θεοδότῃ. Νῆ Δί', ἔφη, εἰ τοίνυν ταῦθ' οὕτως ἔχει, ἐμὲ ἂν δέοι ὑμῖν τῆς θέας χάριν ἔχειν. 4. Ἐκ δὲ τούτου ὁ Σωκράτης ὁρῶν αὐτὴν τε πολυτελῶς κεκοσμημένην καὶ μητέρα παροῦσαν αὐτῇ ἐν ἐσθῇτι καὶ θεραπείᾳ⁸ οὐ τῇ τυχούσῃ καὶ θεραπαίνας πολλὰς καὶ εὐειδεῖς καὶ οὐδὲ ταύτας ἡμελημένως ἐχούσας καὶ τοῖς ἄλλοις τὴν οἰκίαν ἀφθόνως κατεσκευασμένην. Εἰπέ μοι, ἔφη, ὦ Θεοδότῃ, ἔστι σοι ἀγρός; Οὐκ ἔμοιγ', ἔφη. Ἄλλ' ἄρα οἰκία προσόδους ἔχουσα; Οὐδὲ οἰκία, ἔφη. Ἀλλὰ μὴ χειροτέχναι⁹ τινές; Οὐδὲ χειροτέχναι, ἔφη. Πόθεν οὖν, ἔφη, τὰπιτήδεια ἔχεις; Ἐάν τις, ἔφη, φίλος μοι γενόμενος εὖ ποιεῖν ἐθέλῃ, οὗτός μοι βίος ἐστί. 5. Νῆ τὴν Ἥραν, ἔφη, ὦ Θεοδότῃ, καλὸν γε τὸ κτῆμα καὶ πολλῷ κρεῖττον ὁτῶν τε καὶ βοῶν καὶ αἰγῶν φίλων ἀγέλην κεκτῆσθαι. Ἀτάρ, ἔφη, πότερον τῇ τύχῃ ἐπιτρέπεις, εἴαν τις σοι φίλος, ὥσπερ μυῖα, προσπτήτῃται, ἢ καὶ αὐτὴ τι μηχανᾷ; Πῶς δ' ἂν, ἔφη, ἐγὼ τούτου μηχανὴν εὔροιμι; 6. Πολὺ νῆ Δί', ἔφη,

⁷ ἡμᾶς μὲν θεραπεύειν. "We court her."

⁸ ἐν ἐσθῇτι καὶ θεραπείᾳ. For the use of ἐν cf. III. ix. 2, ἐν πέλταις καὶ ἀκοντίοις. Here θεραπεία seems to mean "ornaments," "get-up."

⁹ μὴ χειροτέχναι. "Not any slave craftsmen, I fancy?" Cf. II. vi. 34, and IV. ii. 10, ἀρα μὴ ἱατρός. Slaves who were skilled in trades were let out for hire by their masters.

προσηκόντως μᾶλλον ἢ αἱ φάλαγγες· οἶσθα γάρ, ὥς ἐκείναι θηρῶσι τὰ πρὸς τὸν βίον· ἀράχνια γὰρ δήπου λεπτὰ ὑφηνάμεναι, ὅτι ἂν ἐνταῦθα ἐμπέσῃ, τούτῳ τροφῇ χρώνται. 7. Καὶ ἐμοὶ οὖν, ἔφη, συμβουλευεῖς ὑφήνασθαί τι θήρατρον; Οὐ γὰρ δὴ οὕτως γε ἀτεχνῶς¹⁰ οἶσθαι χρή τὸ πλείστου ἄξιον ἄγρευμα, φίλους, θηράσειν· οὐχ ὁρᾷς, ὅτι καὶ τὸ μικροῦ ἄξιον, τοὺς λαγῶς, θηρῶντες πολλὰ τεχνάζουσιν; 8. "Ὅτι μὲν γὰρ τῆς νυκτὸς νέμονται, κύνας νυκτερευτικὰς πορισάμενοι, ταύταις αὐτοὺς θηρῶσιν, ὅτι δὲ μεθ' ἡμέραν ἀποδιδράσκουσιν, ἄλλας κτῶνται κύνας, αἵτινες, ἣ ἂν ἐκ τῆς νομῆς εἰς τὴν εὐνὴν ἀπέλθωσι, τῇ ὁσμῇ αἰσθανόμεναι εὐρίσκουσιν αὐτούς, ὅτι δὲ ποδώκεις εἰσὶν, ὥστε καὶ ἐκ τοῦ φανεροῦ¹¹ τρέχοντες ἀποφεύγειν, ἄλλας αὖ κύνας ταχείας παρασκευάζονται, ἵνα κατὰ πόδας ἀλίσκωνται, ὅτι δὲ καὶ ταύτας αὐτῶν τινες ἀποφεύγουσι, δίκτυα ἰστᾶσιν εἰς τὰς ἀτραπούς, ἣ φεύγουσιν, ἵν' εἰς ταῦτα ἐμπίπτοντες συμποδίζωνται. 9. Τίνι οὖν, ἔφη, τοιούτῳ φίλους ἂν ἐγὼ θηρέῃ; "Ἐὰν νῆ Δί', ἔφη, ἀντὶ κυνὸς κτήσῃ, ὅστις σοι ἰχνεύων μὲν τοὺς φιλοκάλους καὶ πλουσίους εὐρήσει, εὐρῶν δὲ μηχανήσεται, ὅπως ἐμβάλλῃ αὐτοὺς εἰς τὰ σὰ δίκτυα. 10. Καὶ ποῖα, ἔφη¹², ἐγὼ δίκτυα ἔχω; "Ἐν μὲν δήπου, ἔφη, καὶ μάλα εὖ περιπλεκόμενον, τὸ σῶμα, ἐν δὲ τούτῳ ψυχὴν, ἣ καταμανθάνεις, καὶ ὥς ἂν ἐμβλέπουσα χαρίζοιο καὶ ὅτι ἂν λέγουσα εὐφραίνοις, καὶ ὅτι δεῖ τὸν μὲν ἐπι-

¹⁰ ἀτεχνῶς. For this word some of the editors have ἀτέχνως, which means "artlessly," "without skill." But ἀτεχνῶς, "absolutely," "downright," as Kühner observes, may be right. "Why, surely you do not think that you will catch friends, the greatest of all quarries, in such a downright, off-hand manner?"

¹¹ καὶ ἐκ τοῦ φανεροῦ. "Quite out of sight."

¹² Καὶ ποῖα, ἔφη. Cf. III. ix. 12 on καὶ πῶς ἂν. Ποῖον is often used in contemptuous or angry questions. Cf. Plato, Charm. 174 B, ἀρά γε ἢ τὸ πεττευτικόν; ποῖον, ἢ δ' ὅς, πεττευτικόν; "draughts indeed, what draughts?"

μελόμενον ἀσμένως ὑποδέχεσθαι, τὸν δὲ τρυφῶντα ἀποκλείειν, καὶ ἀρρώστησαντός γε φίλου φροντιστικῶς ἐπισκέψασθαι¹³ καὶ καλόν τι πράξαντος σφόδρα συνησθῆναι καὶ τῷ σφόδρα σοῦ φροντίζοντι ὅλη τῇ ψυχῇ κεχαρίσθαι· φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι οὐ μόνον μαλακῶς, ἀλλὰ καὶ εὐνοικῶς· καὶ ὅτι ἄριστοί¹⁴ σοί εἰσιν οἱ φίλοι, οἷδ' ὅτι οὐ λόγῳ, ἀλλ' ἔργῳ ἀναπείθεις. Μὰ τὸν Δί', ἔφη ἡ Θεοδότῃ, ἐγὼ τούτων οὐδὲν μηχανῶμαι. 11. Καὶ μὴν, ἔφη¹⁵, πολὺ διαφέρει τὸ κατὰ φύσιν τε καὶ ὀρθῶς ἀνθρώπῳ προσφέρεσθαι· καὶ γὰρ δὴ βία μὲν οὐτ' ἂν ἔλοις οὔτε κατὰσχους φίλον, εὐεργεσία δὲ καὶ ἡδονῇ τὸ θηρίον τοῦτο ἀλώσιμόν τε καὶ παραμόνιμόν ἐστιν. Ἀληθῇ λέγεις, ἔφη. 12. Δεῖ τοίνυν, ἔφη, πρῶτον μὲν τοὺς φροντίζοντάς σου τοιαῦτα ἀξιούν, οἷα ποιούσιν αὐτοῖς¹⁶ σμικρότατα μελήσει, ἔπειτα δὲ αὐτὴν ἀμείβεσθαι χαριζομένην τὸν αὐτὸν τρόπον· οὕτω γὰρ ἂν μάλιστα φίλοι γίγνουντο καὶ πλείστον χρόνον φιλοῖεν καὶ μέγιστα εὐεργετοῖεν. 13. Χαρίζοιο δ' ἂν μάλιστα, εἰ δεομένοις δωροῖο τὰ παρὰ σεαυτῆς· ὁρᾷς γάρ, ὅτι καὶ τῶν βρωμάτων τὰ ἡδιστα, εἰ μὲν τις προσφέρῃ, πρὶν ἐπιθυμεῖν, ἀηδὴ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει,

¹³ ἐπισκέψασθαι. "To pay a visit to." The aorists in this sentence are used in the customary sense of some one definite act, whereas the presents are used of an habitual one. If a friend falls sick at any time, then Theodota is thereupon to pay him a visit.

¹⁴ ἄριστοι. I retain this because it is the reading of the manuscripts and makes sense. "And as to the point of your friends being the best possible (attached firmly to you), I know that you secure their friendship not by mere (dainty) words (refer-

ring to μαλακῶς), but by your genuine interest in them" (referring to εὐνοικῶς). The reading adopted by some editors is ἀρεστοί, "and as to the question of your friends being agreeable to you," &c. I do not see reason enough for altering the reading of all the manuscripts.

¹⁵ Καὶ μὴν, ἔφη. "And yet, he said."

¹⁶ οἷα ποιούσιν αὐτοῖς. "To make such claims on them only as they will least repent granting." Οἷα is the accusative after the participle ποιούσιν, and μελήσει is used impersonally.

ἐὰν δέ τις προσφέρῃ λιμὸν ἐμποιήσας, κἂν φαυλότερα ἦ, πάνυ ἡδέα φαίνεται. 14. Πῶς οὖν ἄν, ἔφη, ἐγὼ λιμὸν ἐμποιεῖν τῷ τῶν παρ' ἐμοὶ δυναίμην; Εἰ νὴ Δί', ἔφη, πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέρουσιν μήτε ὑπομιμνήσκειν, ἕως ἂν τῆς πλησμονῆς παυσάμενοι πάλιν δέωνται, ἔπειτα τοὺς δεομένους ὑπομιμνήσκειν¹⁷ ὡς κοσμιωτάτῃ τε ὁμιλίᾳ καὶ τῷ φαίνεσθαι βουλομένη χαρίζεσθαι καὶ διαφεύγουσα, ἕως ἂν ὡς μάλιστα δεηθῶσιν· τηνικαῦτα γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα, ἢ πρὶν ἐπιθυμῆσαι διδόναι. 15. Καὶ ἡ Θεοδότῃ· Τί οὖν οὐ σύ μοι, ἔφη, ὦ Σώκρατες, ἐγένου συνθηρατῆς τῶν φίλων; 'Εάν γε νὴ Δί', ἔφη, πείθῃς με σύ. Πῶς οὖν ἄν, ἔφη, πείσαιμί σε; Ζητήσεις, ἔφη, τοῦτο αὐτὴ καὶ μηχανήσῃ, εἴν τί μου δέῃ. 16. Εἴσιθι τοῖνυν, ἔφη, θαμινά. Καὶ ὁ Σωκράτης ἐπισκώπτων τὴν αὐτοῦ ἀπραγμοσύνην· 'Αλλ', ὦ Θεοδότῃ, ἔφη, οὐ πάνυ μοι ῥάδιόν ἐστι σχολάσαι· καὶ γὰρ ἴδια πράγματα πολλὰ καὶ δημόσια παρέχει μοι ἀσχολίαν, εἰσὶ δὲ καὶ φίλοι μοι, αἱ οὔτε ἡμέρας οὔτε νυκτὸς ἄφ' αὐτῶν εἰσουςί με ἀπιέναι φίλτρα τε μανθάνουσαι παρ' ἐμοῦ καὶ ἐπωδῆς. 17. 'Επίστασαι γάρ, ἔφη, καὶ ταῦτα, ὦ Σώκρατες; 'Αλλὰ διὰ τί οἶει, ἔφη, 'Απολλόδωρόν τε τόνδε καὶ 'Αντισθένην οὐδέποτε μου ἀπολείπεσθαι; διὰ τί δὲ καὶ Κέβητα καὶ Σιμμίαν Θήβηθεν παραγίγνεσθαι; εὖ ἴσθι, ὅτι ταῦτα οὐκ ἄνευ πολλῶν φίλτρων τε καὶ ἐπωδῶν καὶ ἰύγγων¹⁸ ἐστί. 18. Χρήσον τοῖνυν μοι, ἔφη, τὴν ἰύγγα, ἵνα ἐπὶ σοὶ πρῶτον ἔλκω αὐτήν. 'Αλλὰ μὰ Δί', ἔφη, οὐκ αὐτὸς ἔλκεσθαι πρὸς σὲ βού-

¹⁷ ὑπομιμνήσκειν. "And then remind them of their passion." The dative ὁμιλία, and the participle βουλομένη correspond. For διαφέρει ἢ cf. III. vii. 7.

¹⁸ ἰύγγων. The ἰυγξ was a bird (the wry-neck) used in incanta-

tions. It was bound over a wheel, and as this spun round it was supposed to draw the affections of the person against whom it was directed (ἐλκω ἐπὶ σοί). It is used for the bird, the wheel, and a charm generally.

λομαι, ἀλλὰ σὲ πρὸς ἐμὲ πορεύεσθαι. Ἄλλὰ πορεύσομαι, ἔφη· μόνον ὑποδέχου. Ἄλλ' ὑποδέξομαί σε, ἔφη, ἐὰν μὴ τις φιλωτέρα σου ἔνδον ᾖ.

CHAPTER XII.

1. Ἐπιγένην δὲ τῶν ξυνόντων τινά, νέον τε ὄντα καὶ τὸ σῶμα κακῶς ἔχοντα, ἰδὼν ὧς ἰδιωτικῶς, ἔφη, τὸ σῶμα ἔχεις, ὦ Ἐπίγενης. Καὶ ὅς· Ἰδιώτης μὲν¹⁹, ἔφη, εἰμὶ, ὦ Σώκρατες. Οὐδέν γε μᾶλλον²⁰, ἔφη, τῶν ἐν Ὀλυμπίᾳ μελλόντων ἀγωνίζεσθαι. Ἡ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών, ὃν Ἀθηναῖοι θήσουσιν, ὅταν τύχωσιν; 2. Καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν τῶν σωμάτων καχεξίαν ἀποθνήσκουσί τε ἐν τοῖς πολεμικοῖς κινδύνοις καὶ αἰσχροῦς σώζονται, πολλοὶ δὲ δι' αὐτὸ τοῦτο ζῶντες ἀλίσκονται καὶ ἀλόντες ἦτοι δουλεύουσι²¹ τὸν λοιπὸν βίον, ἐὰν οὕτω τύχωσι, τὴν χαλεπωτάτην δουλείαν, ἥ εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες καὶ ἐκτίσαντες ἐνίοτε πλείω τῶν ὑπαρχόντων αὐτοῖς τὸν λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ κακοπαθοῦντες

¹⁹ Ἰδιώτης μὲν. There is an implied opposition to some idea in the speaker's mind, as οἱ δὲ ἄλλοι εἰσὶν ἀθληταί. Others make it ἰδιώτης μὲν εἰμὶ τῶν τοιούτων, τῆς δὲ ψυχῆς ἐπιμελοῦμαι μᾶλλον. The first seems the simplest to me.

²⁰ Οὐδέν γε μᾶλλον. "Nay, no more a non-professional (that is, just as much a professional) really than," &c. They are training, to be sure, for the games, but you for war, where your life will be at stake.

²¹ ἦτοι δουλεύουσι. It is to be noticed that τοι always accompanies the first ἦ, whereas we should rather put this clause in the second place; because we should put the likeliest clause last. Cf. Plato, Phædo 68 C, ἦτοι τὰ ἕτερα τούτων ἢ καὶ ἀμφοτέρω. Also Thucyd. vi. 24, ἦτοι κρύφα γε ἢ φανερώς, "secretly, certainly, or it might be openly." So here, the enslavement is the most probable result, "either assuredly be slaves, or it may be," &c.

διαζῶσι, πολλοὶ δὲ δόξαν αἰσχροὺς κτῶνται διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες ἀποδειλιᾶν 3. Ἡ καταφρονεῖς τῶν ἐπιτιμιῶν τῆς καχεξίας τούτων²² καὶ ῥαδίως ἂν οἶε φέρειν τὰ τοιαῦτα; Καὶ μὴν οἶμαί γε πολλῷ ῥᾷω καὶ ἡδίῳ τούτων εἶναι ἃ δεῖ ὑπομένειν τὸν ἐπιμελόμενον τῆς τοῦ σώματος εὐεξίας· ἢ ὑγιεινότερόν τε καὶ εἰς τὰλλα χρησιμώτερον νομίζεις εἶναι τὴν καχεξίαν τῆς εὐεξίας; ἢ τῶν διὰ τὴν εὐεξίαν γυγνομένων καταφρονεῖς; 4. Καὶ μὴν πάντα γε τὰναντία συμβαίνει τοῖς εὖ τὰ σώματα ἔχουσιν ἢ τοῖς κακῶς· καὶ γὰρ ὑγιαίνουσιν οἱ τὰ σώματα εὖ ἔχοντες καὶ ἰσχύουσι, καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἀγῶνων σώζονται τε εὐσχημόνως καὶ τὰ δεινὰ πάντα διαφεύγουσι, πολλοὶ δὲ φίλοις τε βοηθοῦσι καὶ τὴν πατρίδα εὐεργετοῦσι καὶ διὰ ταῦτα χάριτός τε ἀξιοῦνται καὶ δόξαν μεγάλην κτῶνται καὶ τιμῶν καλλίστων τυγχάνουσι καὶ διὰ ταῦτα τὸν τε λοιπὸν βίον ἡδίων καὶ κύλλιον διαζῶσι²³ καὶ τοῖς ἑαυτῶν παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπουσιν. 5. Οὗτοι χρή, ὅτι ἡ πόλις οὐκ ἀσκεῖ δημοσίᾳ τὰ πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἰδία ἀμελεῖν, ἀλλὰ μηδὲν ἡττον ἐπιμελεῖσθαι· εὖ γὰρ ἴσθι, ὅτι οὐδὲ ἐν ἄλλῃ²⁴ οὐδενὶ ἀγῶνι οὐδὲ ἐν πράξει οὐδεμιᾷ μείον ἔξεις διὰ τὸ βέλτιον τὸ σῶμα παρεσκευάσθαι πρὸς πάντα γάρ, ὅσα πράττουσιν ἄνθρωποι, χρήσιμον τὸ σῶμά ἐστιν ἐν πάσαις

²² τῆς καχεξίας τούτων. Τούτων may either be joined to τῶν ἐπιτιμιῶν, "the penalties just mentioned," or depend on τῆς καχεξίας: "the unhealthy condition of these men." Perhaps the first is the simpler construction. For the gender of ὑγιεινότερον cf. II. iii. 1.

²³ διαζῶσι. "Live to its close" (ιδί). The τε here does not connect τὸν λοιπὸν βίον with any thing subsequent, but the whole

sentence, τὸν βίον διαζῶσι, is connected with the next, τοῖς ἑαυτῶν παισὶ καταλείπουσιν.

²⁴ οὐδὲ ἐν ἄλλῃ κ.τ.λ. This is not the same as οὔτε . . . οὔτε, and cannot therefore mean "neither . . . nor." The first οὐδέ is "not even," the second οὐδέ is "nor." Translate, "you will be none the worse (μείον ἔξεις) even in any other contest, nor (indeed) in any course of action."

δὲ ταῖς τοῦ σώματος χρεαίαις πολὺ διαφέρει ὥς βέλτιστα τὸ σῶμα ἔχειν 6. ἐπεὶ καὶ ἐν ϕ ²⁵ δοκεῖς ἐλαχίστην σώματος χρεῖαν εἶναι, ἐν τῷ διανοεῖσθαι, τίς οὐκ οἶδεν, ὅτι καὶ ἐν τούτῳ πολλοὶ μεγάλα σφάλλονται διὰ τὸ μὴ ὑγιαίνειν τὸ σῶμα ; καὶ λήθη δὲ καὶ ἄθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν οὕτως, ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. 7. Τοῖς δὲ τὰ σώματα εὖ ἔχουσι πολλὴ ἀσφάλεια καὶ οὐδεὶς κίνδυνος διὰ γε τὴν τοῦ σώματος καχεξίαν τοιοῦτόν τι παθεῖν, εἰκὸς δὲ μᾶλλον πρὸς τὰ ἐναντία τῶν διὰ τὴν καχεξίαν γυγνομένων καὶ τὴν εὐεξίαν²⁶ χρήσιμον εἶναι· καίτοι τῶν γε τοῖς εἰρημένοις ἐναντίων ἕνεκα τί οὐκ ἂν τις νοῦν ἔχων ὑπομείνειεν ; 8. αἰσχροὺν δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηρᾶσαι²⁷ πρὶν ἰδεῖν ἑαυτόν, ποῖος ἂν κάλλιστος καὶ κράτιστος τῷ σώματι γένοιτο· ταῦτα δὲ οὐκ ἔστιν ἰδεῖν ἀμελοῦντα· οὐ γὰρ ἐθέλει αὐτόματα γίγνεσθαι.

CHAPTER XIII.

1. Ὁργιζομένου δὲ ποτέ τινος, ὅτι προσειπὼν τινα χαίρειν οὐκ ἀντιπροσερρήθη Γελοῖον, ἔφη, τό, εἰ μὲν²⁸

²⁵ ἐπεὶ καὶ ἐν ϕ . "Since even in that wherein . . . viz. in reflection?" Here ἐν τῷ διανοεῖσθαι is explanatory of ϕ . The frequent use of καὶ in this section is to be noticed, and the word properly translated.

²⁶ καὶ τὴν εὐεξίαν. It is not easy to see why καὶ is used here. It seems to me to qualify χρήσιμον εἶναι, "to be also useful with reference to the opposites," &c. A healthy habit of body is good in itself; it is also useful indirectly as preventing λήθη καὶ ἄθυμία,

κ.τ.λ. The words look as though τὴν εὐεξίαν were put in in passing merely to make the passage clear, the idea being already given by τοῖς τὰ σώματα εὖ ἔχουσι, so that καὶ χρήσιμον are virtually connected together as the emphatic words. Kühner makes καὶ qualify πρὸς τὰ ἐναντία, which I do not think likely, although no doubt the sense is ultimately the same as that suggested above.

²⁷ γηρᾶσαι. Sc. τινά.

²⁸ τό, εἰ μὲν. The article is to be taken with μὴ ἀνὸργίζεσθαι :

τὸ σῶμα κάκιον ἔχοντι ἀπήντησάς τῳ, μὴ ἂν ὀργίζεσθαι, ὅτι δὲ τὴν ψυχὴν ἀγροικοτέρως διακειμένῳ περιέτυχες, τοῦτό σε λυπεῖ²⁹.

2. Ἄλλου δὲ λέγοντος, ὅτι ἀηδῶς ἐσθίου. Ἀκουμένος, ἔφη, τούτου φάρμακον ἀγαθὸν διδάσκει. Ἐρομένου δὲ Ποῖον; Παύσασθαι ἐσθίοντα, ἔφη καὶ ἡδιόν τε καὶ εὐτελέστερον καὶ ὑγιεινότερόν φησι διάξειν³⁰ παυσάμενον.

3. Ἄλλου δ' αὖ λέγοντος, ὅτι θερμὸν εἶη παρ' ἑαυτῷ τὸ ὕδωρ, ὃ πίνω³¹. Ὅταν ἄρ', ἔφη, βούλη θερμῷ λούσασθαι, ἔτοιμον ἔσται σοι. Ἀλλὰ ψυχρόν, ἔφη, ὥστε λούσασθαι³², ἐστίν. Ἄρ' οὖν, ἔφη, καὶ οἱ οἰκέται σου ἄχθονται πίνοντές τε αὐτὸ καὶ λουόμενοι αὐτῷ; Μὰ τὸν Δι', ἔφη, ἀλλὰ καὶ πολλάκις τεθαύμακα, ὡς ἡδέως αὐτῷ πρὸς ἀμφοτέρα ταῦτα χρῶνται. Πότερον δέ, ἔφη, τὸ παρὰ σοὶ ὕδωρ θερμότερον πιεῖν ἐστίν, ἢ τὸ ἐν Ἀσκληπιοῦ³³; Τὸ ἐν Ἀσκληπιοῦ, ἔφη. Πότερον

"the fact that you would probably not be angry." In the next words κάκιον is the predicate, as the position shows, and the force of the comparative is a common one, "with his body in a worse condition than other people's."

²⁹ τοῦτό σε λυπεῖ. The construction of course requires λυπεῖν, depending like ὀργίζεσθαι on γελοῖον. But the old construction has been changed.

³⁰ διάξειν. "Would live more pleasantly after so stopping." With διάξειν, τὸν βίον is to be supplied, the words being sometimes added, as Aristoph. Nubes 463, ζηλωτότατον βίον ἀνθρώπων διδάξεις. But they are more commonly omitted. Cf. Plato, Crito 43 B, ἵνα ὡς ἡδιστα διάγῃς.

³¹ ὃ πίνω. The optative is used because the whole sentence is a

narrative of the words of another, and in the *oratio recta* the sentence would have run θερμὸν ἐστὶ παρ' ἑμαυτῷ τὸ ὕδωρ ὃ πίνω. If, as before noticed, these last words had been ὃ ἐπινεν or ἐπιον, they would not have passed into the optative. Cf. II. vi. 18, ἤκουσα ὅτι Περικλῆς πολλὰς ἐπίσταιτο ἅς ἐπέδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν.

³² ὥστε λούσασθαι. "Cold, so far at least as to bathe in," i. e. "too cold to bathe in." Kühner quotes a similar passage from Plato, Protag. 314 B, ἡμεῖς γὰρ ἐτι νέοι ὥστε τοσοῦτο πρᾶγμα διελέσθαι. Below, καὶ οἱ οἰκέται is "your slaves as well as yourself."

³³ ἐν Ἀσκληπιοῦ. Sc. νέφ. Compare the common phrase ἐν Αἰδου, and the Latin "ad Dianæ," &c. There was a temple of Æscu-

δὲ λούσασθαι ψυχρότερον, τὸ παρὰ σοὶ ἢ τὸ ἐν Ἀμφιαράου; Τὸ ἐν Ἀμφιαράου, ἔφη. Ἐνθυμοῦ οὖν, ἔφη, ὅτι κινδυνεύεις δυσαραστότερος εἶναι τῶν τε οἰκετῶν καὶ τῶν ἀρρώστούντων.

4. Κολάσαντος δέ τινος ἰσχυρῶς ἀκόλουθον³⁴ ἤρετο, τί χαλεπαῖνοι τῷ θεράποντι. "Οτι, ἔφη, ὀψοφαγίστατός τε ὢν βλακώτατός ἐστι καὶ φιλαργυρώτατος ὢν ἀργότατος. "Ἢδη ποτὲ οὖν ἐπεσκέψω, πότερος πλειόνων πληγῶν δεῖται, σὺ ἢ ὁ θεράπων;

5. Φοβουμένου δέ τινος τὴν εἰς Ὀλυμπίαν ὁδόν. Τί, ἔφη, φοβῇ σὺ τὴν πορείαν; οὐ καὶ οἴκοι σχεδὸν ὅλην τὴν ἡμέραν περιπατεῖς; καὶ ἐκεῖσε πορευόμενος³⁵ περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσῃ· οὐκ οἶσθα, ὅτι, εἰ ἐκτείναις τοὺς περιπάτους, οὓς ἐν πέντε ἢ ἑξ ἡμέραις περιπατεῖς, ῥαδίως ἂν Ἀθήνηθεν εἰς Ὀλυμπίαν ἀφίκοιο; χαριέστερον δὲ καὶ προεξορμᾷν³⁶ ἡμέρα μιᾷ μᾶλλον ἢ ὑστερίζειν τὸ μὲν

lapius at the south-western foot of the Acropolis containing a fountain of water. The most famous temple of the God, however, was that at Epidaurus. The temple of Amphiaraus was, I suppose, the one near Oropus, with a fountain for invalids. The argument that invalids were less fastidious than the grumbler, because they were content to use colder water, is odd. One may take Epsom salts when necessary, but it would be rather hard to find fault therefore with any one who declined to drink salt water habitually.

³⁴ ἀκόλουθον. Bornemann says this is used like a proper name, the attendant every one had as a matter of course and well-known custom; and that therefore the article can be omitted at pleasure. A simpler view seems to me that

it means nothing more than "a waiting-man," "a footman."

³⁵ πορευόμενος. The participles are in different tenses, because the sense is different. "While on your journey, after a certain amount of walking."

³⁶ προεξορμᾷν. "To start earlier by one day." So below, μιᾷ ἡμέρᾳ, κ.τ.λ., is "to make the journey in more days than other people by one day," that is, "to be a day longer on the road." Μᾶλλον is of course really superfluous, but is inserted to put the comparison vividly forward. It is not at all uncommon in such circumstances. Cf. Plato de Leg. 781 A, λαθραιότερον μᾶλλον καὶ ἐπικλοπώτερον ἦν. Here the intervention of several words makes the use still more natural.

γὰρ ἀναγκάζεσθαι περαιτέρω τοῦ μετρίου μηκύνειν τὰς ὁδοὺς χαλεπὸν, τὸ δὲ μιᾷ ἡμέρᾳ πλείονας πορευθῆναι πολλὴν ῥαστώνην παρέχει· κρεῖττον οὖν ἐν τῇ ὁρμῇ σπεύδειν ἢ ἐν τῇ ὁδῷ.

6. Ἄλλου δὲ λέγοντος, ὥς παρετάθη³⁷ μακρὰν ὁδὸν πορευθεῖς, ἤρετο αὐτόν, εἰ καὶ φορτίον³⁸ ἔφερε. Μὰ Δί' οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἱμάτιον. Μόνος δ' ἐπορεύου, ἔφη, ἢ καὶ ἀκόλουθός σοι ἡκολούθει; Ἡκολούθει, ἔφη. Πότερον κενός, ἔφη, ἢ φέρων τι; Φέρων νῆ Δί', ἔφη, τά τε στρώματα καὶ τᾶλλα σκεύη. Καὶ πῶς³⁹ δῆ, ἔφη; ἀπήλλαχεν ἐκ τῆς ὁδοῦ; Ἐμοὶ μὲν δοκεῖ, ἔφη, βέλτιον ἐμοῦ. Τί οὖν; ἔφη, εἰ τὸ ἐκείνου φορτίον ἔδει σὲ φέρειν, πῶς ἂν οἶει διατεθῆναι; Κακῶς νῆ Δί', ἔφη· μᾶλλον δὲ οὐδ' ἂν ἡδυνήθην κομίσαι. Τὸ οὖν τοσοῦτ' ἦττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς ἡσκημένου δοκεῖ σοι ἀνδρὸς εἶναι;

CHAPTER XIV.

1. Ὅποτε δὲ τῶν ξυνιόντων ἐπὶ τὸ δεῖπνον⁴⁰ οἱ μὲν μικρὸν ὄψον, οἱ δὲ πολὺν φέροιεν, ἐκέλευεν ὁ Σωκράτης τὸν παῖδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι ἢ διανέμειν ἐκάστῳ τὸ μέρος. Οἱ οὖν τὸ πολὺ φέροντες ἡσχύοντο⁴¹

³⁷ παρετάθη. "He was exhausted." The word occurs in the same sense in Plato, *Lysis* 204 C, *παρεταθήσεται ὑπὸ σοῦ*.

³⁸ εἰ καὶ φορτίον. This is no case of *εἰ καὶ* in the sense of "although," but *καὶ φορτίον* means "a load as well as himself." Below, *τὸ ἱμάτιον* is "the usual cloak."

³⁹ Καὶ πῶς κ.τ.λ. "Pray, then, how did he come off from the

journey?" Cf. *I. vii. 3*, *ἀσχερῶς τε καὶ κακῶς ἀπαλλάξειεν*.

⁴⁰ ἐπὶ τὸ δεῖπνον. The dinner was a joint one, where each guest contributed his share of the provisions. The technical name for such a dinner was *ἐρανος*. Socrates' object here was not to reprove stinginess, but vulgar ostentation or foolish rivalry in over-providing.

⁴¹ ἡσχύοντο. There is a varia-

τε μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου καὶ τὸ μὴ ἀντιτιθέναι τὸ ἑαυτῶν ἐτίθεσαν οὖν καὶ τὸ ἑαυτῶν εἰς τὸ κοινόν καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν μικρὸν φερομένων, ἐπαύοντο πολλοῦ ὀψωνοῦντες.

2. Καταμαθὼν δὲ τινα τῶν ξυνδειπνούντων τοῦ μὲν σίτου πεπαυμένον, τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἐσθίοντα, λόγου ὄντος περὶ ὀνομάτων, ἐφ' οἷα ἔργῳ ἕκαστον εἴη· Ἐχοιμεν ἄν, ἔφη, ὦ ἄνδρες, εἰπεῖν, ἐπὶ ποίῳ ποτὲ ἔργῳ ἄνθρωπος ὀψοφάγος καλεῖται; ἐσθίουσι μὲν γὰρ δὴ πάντες ἐπὶ τῷ σίτῳ ὄψον, ὅταν παρῇ· ἀλλ' οὐκ οἶμαί πω⁴² ἐπὶ γε τούτῳ ὀψοφάγῳ καλοῦνται. Οὐ γὰρ οὖν, ἔφη τις τῶν παρόντων. 3. Τί γάρ; ἔφη, εἰάν τις ἄνευ τοῦ σίτου τὸ ὄψον αὐτὸ ἐσθίῃ μὴ ἀσκήσεως, ἀλλ' ἡδονῆς ἕνεκα, πότερον ὀψοφάγος εἶναι δοκεῖ ἢ οὐ; Σχολῇ γ' ἄν⁴³, ἔφη, ἄλλος τις ὀψοφάγος εἴη. Καὶ τις ἄλλος τῶν παρόντων Ὁ δὲ μικρῷ σίτῳ, ἔφη, πολὺ ὄψον ἐπεσθίων; Ἐμοὶ μὲν, ἔφη ὁ Σωκράτης, καὶ οὗτος δοκεῖ δικαίως ἂν ὀψοφάγος καλεῖσθαι· καὶ

tion from a simple infinitive in the first clause to the article and infinitive in the second. These variations are not very uncommon. Cf. I. ii. 10, τῶν ἀσκούντων τὸ βιάζεσθαι ἀλλὰ τῶν ἰσχύον ἐχόντων τὰ τοιαῦτα πράττειν ἔστιν. Sauppe quotes Eurip. Iph. in Aul. 452, ἐκβαλεῖν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ δακρῦσαι δὲ αἰδοῦμαι. The position of τε is easily explained by regarding the words as put for ἡσχύοντο τε μὴ κοινωνεῖν καὶ (ἡσχύοντο) τὸ μὴ ἀντιτιθέναι. What Socrates did was this: he directed the ὄψον (relish, dainty, fish, meat, or any thing to flavour their bread) of the small providers to be thrown into a common fund, or divided amongst the company. Thus the great providers felt compelled to take their share of the common

fund (or each small provider's ὄψον in turn, I suppose), and share their own in the same way.

⁴² οὐκ οἶμαί πω. "I do not think that so far they are called," &c.; the merely eating ὄψον does not constitute the notion of ὀψοφάγος. Below, αὐτό is "alone," "by itself." The "training" (ἀσκησις) would seem to make ὄψον here "meat," as the athletes eat large quantities of it.

⁴³ Σχολῇ γ' ἄν. Σχολῇ ποιεῖν τι is "to do any thing at one's leisure," then "to be a long time before doing it." Cf. Soph. Œdip. Tyr. 435, σχολῇ γ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην, "it should have been long enough before I sent for you." So here "it would be long before any other could be called so."

ὅταν γε οἱ ἄλλοι ἄνθρωποι τοῖς θεοῖς εὐχωνται πολυκαρπίαν, εἰκότως ἂν οὗτος πολυοψίαν εὐχοίτο. 4. Ταῦτα δὲ τοῦ Σωκράτους εἰπόντος νομίσας ὁ νεανίσκος εἰς αὐτὸν εἰρήσθαι τὰ λεχθέντα, τὸ μὲν ὄψον οὐκ ἐπαύσατο ἐσθίων, ἄρτον δὲ προσέλαβεν. Καὶ ὁ Σωκράτης καταμαθὼν Παρατηρεῖτ', ἔφη, τοῦτον οἱ πηλίσιον, ὁπότερα τῷ σίτῳ ὄψω⁴⁴ ἢ τῷ ὄψῳ σίτῳ χρήσεται.

5. "Ἄλλον δέ ποτε τῶν συνδείπνων ἰδὼν ἐπὶ τῷ ἐνὶ ψωμῷ πλειόνων ὄψων γενόμενον· Ἄρα γένοιτ' ἂν, ἔφη, πολυτελεστέρα ὀψοποιία ἢ μᾶλλον τὰ ὄψα λυμαινομένη, ἢ ἣν ὀψοποιεῖται⁴⁵ ὁ ἅμα πολλὰ ἐσθίων καὶ ἅμα παντοδαπὰ ἡδύσματα εἰς τὸ στόμα λαμβάνων; πλείω μὲν γε τῶν ὀψοποιῶν συμμιγνύων πολυτελεστέρα ποιεῖ, ἃ δὲ ἐκεῖνοι μὴ συμμιγνύουσιν ὥς οὐχ ἄρμόττοντα, ὁ συμμιγνύων, εἴπερ ἐκεῖνοι ὀρθῶς ποιοῦσιν, ἀμαρτάνει τε καὶ καταλύει τὴν τέχνην αὐτῶν. 6. Καίτοι πῶς οὐ γελοῖον ἐστὶ παρασκευάζεσθαι μὲν ὀψοποιούς τοὺς ἄριστα ἐπισταμένους, αὐτὸν δὲ μὴδ' ἀντιποιοῦμενον τῆς τέχνης ταύτης τὰ ὑπ' ἐκείνων ποιούμενα μετατιθέναι; καὶ ἄλλο δέ τι προσγίγνεται τῷ ἅμα πολλὰ ἐπεσθίειν ἐθισθέντι μὴ παρόντων γὰρ πολλῶν μειονεκτεῖν ἂν τι δοκοίῃ ποθῶν τὸ σύνηθες· ὁ δὲ συνεθισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄψῳ προπέμπειν, ὅτε μὴ παρείῃ⁴⁶ πολλὰ, δύναιτ' ἂν ἀλύπως τῷ ἐνὶ χρήσθαι.

⁴⁴ τῷ σίτῳ ὄψω. "Will use his bread as meat," i. e. use so much meat and so little bread as to reverse the usual proportion, and virtually make the bread the meat.

⁴⁵ ἣν ὀψοποιεῖται. "Than that cookery which he indulges in who," &c. He who mixes up various dainties transgresses all the principles of the art. The theory

laid down that the cook must be the best judge of the mixtures proper to use, would have gladdened the great *chef de cuisine* who left the service of a master who dared to add more salt to his soup.

⁴⁶ ὅτε μὴ παρείῃ. This construction seems due either to the fact of the words being equivalent to εἰ μὴ

7. Ἐλεγε δὲ καί, ὡς τὸ εὐωχεῖσθαι ἐν τῇ Ἀθηναίων γλωττῇ ἐσθίειν καλοῖτο· τὰ δὲ εὖ⁴⁷ προσκεῖσθαι ἔφη ἐπὶ τῷ ταῦτα ἐσθίειν, ἅτινα μῆτε τὴν ψυχὴν μῆτε τὸ σῶμα λυποῖν μῆτε δυσεύρετα εἶν· ὥστε καὶ τὸ εὐωχεῖσθαι τοῖς κοσμίως διαιτωμένοις ἀντιτίθει.

παρεῖν, or to a notion of indefinite frequency. Cf. II. i. 18, ὁ μὲν ἐκὼν φάγοι ἂν ὁπότε βούλοιτο.

⁴⁷ τὸ δὲ εὖ. But the word εὖ was attached to it with reference to eating, &c. In λυποῖν the optative is simply that of the *oratio obliqua*; and in the *oratio recta*, the words would have run,

ἅτινα ἂν λυπῇ; as here this becomes in the *obliqua* ἅτινα λυποῖν, a change to be noticed. What Socrates said was, that in Attic εὐωχεῖσθαι was simply used for "eating," and did not imply "sumptuous banqueting," as it might at first sight appear to do.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

BOOK IV.

CHAPTER I.

1. Οὕτω δὲ ὁ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα τρόπον ὠφέλιμος, ὥστε τῷ σκοπούμενῳ τοῦτο, καὶ εἰ μετρίως ⁴⁸ αἰσθανομένῳ, φανερόν εἶναι, ὅτι οὐδὲν ὠφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι καὶ μετ' ἐκείνου διατρίβειν ὅπου οὖν καὶ ἐν ὅτῳ οὖν πράγματι· ἐπεὶ καὶ τὸ ἐκείνου μεμνήσθαι μὴ παρόντος οὐ μικρὰ ὠφέλει τοὺς εἰωθότας τε αὐτῷ συνεῖναι καὶ ἀποδεχομένους ἐκείνου ⁴⁹. καὶ γὰρ παίζων οὐδὲν ἤττον ἢ σπουδάζων ἐλυσιτέλει τοῖς συνδιατρίβουσι. 2. Πολλάκις γὰρ ἔφη μὲν ἄν ⁵⁰ τινος ἐρᾶν, φανερός δ' ἦν οὐ τῶν τὰ σώματα

⁴⁸ καὶ εἰ μετρίως. "Even supposing him to be possessed of only moderate perception." If the reading be correct, καὶ εἰ is used adverbially, very much in the sense of καίπερ. Of course the use of καὶ εἰ is to be explained originally by an ellipse, καὶ εἰ τοῦτο πραχθεῖη τινι (or ὑπό τινος) μετρίως αἰσθανομένῳ.

⁴⁹ ἀποδεχομένους ἐκείνου. "Those who approved of his teaching." Ἀποδέχεσθαι is very common in the sense of "acquiescing in a person's remarks,"

or "approving of his sentiments." Cf. Plato, Repub. 329 E, ἀληθῆ λέγεις, οὐ γὰρ ἀποδέχονται. For the use of αὐτός and ἐκείνος together with reference to the same person, cf. Plato, Euthyph. 14 D, αἰτεῖν τε φησὶ αὐτοὺς καὶ διδόναι ἐκείνοις. Cf. also I. ii. 3. Below, in καὶ γὰρ, καὶ seems to strengthen γάρ, "for certainly."

⁵⁰ ἔφη μὲν ἄν. For ἄν with an imperfect, to express a habit, cf. I. i. 16, under ἄν ἀεὶ διελέγετο. With προσέχοιεν below, τὸν νοῦν is virtually understood. The full

πρὸς ὥραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὐπεφυκότων ἐφίεμενος· ἔτεκμαίρετο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μαθάνειν οἷς προσέχοιεν καὶ μνημονεύειν ἃ ἂν μάθοιεν⁵¹ καὶ ἐπιθυμῆιν τῶν μαθημάτων πάντων, δι' ὧν ἔστιν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν καὶ τὸ ὅλον ἀνθρώποις τε καὶ ἀνθρωπίνοις πράγμασιν εὐ χρῆσθαι· τοὺς γὰρ τοιοῦτους⁵² ἡγεῖτο παιδευθέντας οὐκ ἂν μόνον αὐτοὺς τε εὐδαίμονας εἶναι καὶ τοὺς ἑαυτῶν οἴκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις δύνασθαι εὐδαίμονας ποιεῖν. 3. Οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ πάντα ἔχει, ἀλλὰ τοὺς μὲν οἰομένους φύσει ἀγαθοὺς εἶναι, μαθήσεως δὲ καταφρονούντας, ἐδίδασκεν, ὅτι αἱ ἄριστα δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπιδεικνύων τῶν τε ἔμπρων τοὺς εὐφρεστάτους θυμοειδεῖς τε καὶ σφοδροὺς ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν, εὐχρηστοτάτους καὶ ἀρίστους γιγνομένους⁵³, εἰ δὲ ἀδάμαστοι γένοιντο, δυσκαθεκτοτάτους καὶ φαυλοτάτους· καὶ τῶν κυνῶν τῶν εὐφρεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς θηρίοις, τὰς μὲν καλῶς ἀχθείσας ἀρίστας γίνεσθαι⁵⁴

phrase occurs Thucyd. vi. 93, τῇ ἐπιτειχίσσει προσεῖχον ἤδη τὸν νοῦν.

⁵¹ ἃ ἂν μάθοιεν. This is an unusual construction. Generally ἃ ἂν μάθωσιν would pass in the *oratio obliqua* into ἃ μάθοιεν. Cf. however Xen. Anab. III. ii. 12, εὐξάμενοι ὅπόσους ἂν κατακάνοιεν, τοσαύτας χιμαῖρας καταθύσειν τῇ θεῷ. Kühner seems to think the reason to be, that in the *oratio recta* the clauses would stand *μαθάνειν οἷς προσέχουσι καὶ μνημονεύειν ἃ ἂν μάθωσι*, and to mark this, ἂν, contrary to the usual rule, is left in the second clause, when the whole is thrown into the *oratio obliqua*. But this is a pure assumption.

⁵² τοὺς γὰρ τοιοῦτους. This is either for *παιδευθέντας ὥστε τοιοῦτους εἶναι*, like *ἐκδιδάσκεσθαι τινα σοφόν* (Medea 296), or "such persons as these when instructed," which seems to be the simpler explanation.

⁵³ γιγνομένους. "Although spirited naturally (ὄντας) . . . become" (γιγνομένους). Below, *καλῶς ἀχθείσας* is "well brought up."

⁵⁴ γίνεσθαι. The construction changes from the participle (γιγνομένους) to the infinitive after *ἐπιδεικνύων*. Cf. Thucyd. i. 72, τῶν μὲν ἐγκλημάτων περί μὴδὲν ἀπολογησομένων, δηλώσαι δέ, κ.τ.λ.

πρὸς τὰς θήρας καὶ χρησιμωτάτας, ἀναγώγους δὲ γιγνο-
 μένας⁵⁵ ματαίους τε καὶ μανιώδεις καὶ δυσπειθεστάτας.

4. Ὅμοίως δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφνεστάτους,
 ἑρῶμενεστάτους τε ταῖς ψυχαῖς ὄντας καὶ ἐξεργαστι-
 κωτάτους ὧν ἂν ἐγχειρῶσι⁵⁶, παιδευθέντας μὲν καὶ
 μαθόντας ἃ δεῖ πράττειν ἀρίστους τε καὶ ὠφελιμωτά-
 τους γίγνεσθαι· πλείστα γὰρ καὶ μέγιστα ἀγαθὰ ἐργά-
 ζεσθαι· ἀπαιδεύτους δὲ καὶ ἀμαθεῖς γενομένους κακί-
 στους τε καὶ βλαβερωτάτους γίγνεσθαι· κρίνειν γὰρ
 οὐκ ἐπισταμένους ἃ δεῖ πράττειν πολλάκις πονηροῖς
 ἐπιχειρεῖν πράγμασι, μεγαλείους δὲ καὶ σφοδροὺς ὄντας
 δυσκαθέκτους τε καὶ δυσαποτρέπτους εἶναι· διὸ πλείστα
 καὶ μέγιστα κακὰ ἐργάζονται. 5. Τοὺς δ' ἐπὶ πλούτῳ
 μέγα φρονούντας καὶ νομίζοντας οὐδὲν προσδεῖσθαι
 παιδείας, ἐξαρκέσειν δὲ σφισιν οἰομένους τὸν πλοῦτον
 πρὸς τὸ διαπράττεσθαι τε ὅ,τι ἂν βούλωνται καὶ
 τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρένου λέγων, ὅτι μωρὸς
 μὲν εἴη, εἴ τις οἶεται⁵⁷ μὴ μαθὼν τά τε ὠφέλιμα καὶ
 τὰ βλαβερά τῶν πραγμάτων διαγνώσεσθαι, μωρὸς δ',
 εἴ τις μὴ διαγινώσκων μὲν ταῦτα, διὰ δὲ τὸν πλοῦτον
 ὅ,τι ἂν βούληται ποριζόμενος οἶεται δυνήσεσθαι καὶ
 τὰ συμφέροντα⁵⁸ πράττειν, ἡλίθιος δ', εἴ τις μὴ δυ-

⁵⁵ γιγνομένης. This does not apparently depend on ἐπιδεικνύων, but is to be joined with ἀναγώγους. But the present participle is difficult to explain: "if they are allowed to become untrained," which is awkward. The aorist γενομένης would be simple: "after becoming untrained." The sentence to be complete should have been τὰς δὲ ἀναγώγους, κ.τ.λ., to correspond to τὰς μὲν καλῶς, κ.τ.λ.

⁵⁶ ὧν ἂν ἐγχειρῶσι. Sc. ἐργάζεσθαι, for it does not seem that ἐγχειρεῖν governs an accusative.

It occurs with an infinitive in II. iii. 12. Below, προσδεῖσθαι is "to want beyond that."

⁵⁷ εἴ τις οἶεται. This change to the present indicative in the *oratio obliqua* is common. Cf. II. vii. 12, διηγεῖτο ὅτι αἰτιῶνται αὐτόν. It may be explained from the natural tendency of the Greek mind to narrate in the present as a more lively way of putting matters; and in cases like the one here εἴ τις οἶεται may be regarded as a general paraphrase of ὁ οἰόμενος.

⁵⁸ καὶ τὰ συμφέροντα. "Do

νάμενος τὰ συμφέροντα πράττειν εὖ τε πράττειν οἶεται καὶ τὰ πρὸς τὸν βίον αὐτῷ ἢ καλῶς ἢ ἱκανῶς παρεσκευάσθαι, ἡλίθιος δὲ καί, εἴ τις οἶεται διὰ τὸν πλοῦτον μηδὲν ἐπιστάμενος δόξειν τι ἀγαθὸς εἶναι, ἢ μηδὲν ἀγαθὸς εἶναι δοκῶν εὐδοκιμήσειν.

CHAPTER II.

1. Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τε τυχηκέσαι καὶ μέγα φρονούσιν ἐπὶ σοφίᾳ ὡς προσέφεροτο, νῦν διηγῆσομαι. Καταμαθὼν γὰρ Εὐθύδημον τὸν καλὸν γράμματα πολλὰ⁵⁹ συνειλεγμένον⁶⁰ ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων καὶ ἐκ τούτων ἤδη τε νομίζοντα διαφέρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ καὶ μεγάλας ἐλπίδας ἔχοντα πάντων δοῦσι τῷ δύνασθαι λέγειν τε καὶ πράττειν, πρῶτον μὲν⁶¹ αἰσθανόμενος αὐτὸν διὰ νεότητα οὐπω εἰς τὴν ἀγορὰν εἰσιόντα, εἰ δέ τι βούλοιο διαπράξασθαι, καθίζοντα εἰς ἡνιοποιεῖόν τι τῶν ἐγγὺς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτὸς ἦι τῶν μεθ' αὐτοῦ τινας ἔχων. 2. Καὶ πρῶτον μὲν πυνθανομένου τινός, πότερον Θεμιστοκλῆς διὰ συνουσίαν τινὸς τῶν σοφῶν ἢ φύσει τοσοῦτον διήνεγκε τῶν πολιτῶν, ὥστε πρὸς ἐκείνουν ἀποβλέπειν τὴν πόλιν, ὁπότε σπουδαίου ἀνδρὸς δεηθείη, ὁ Σωκράτης βουλό-

what is for his good, as well" (καί) as get all he wants by his money.

⁵⁹ γράμματα πολλά. "Many books." In consequence of this, he at once (ἤδη) fancied himself a superior scholar. The construction ἐπὶ σοφίᾳ after διαφέρειν seems moulded on φρονεῖν ἐπὶ σοφίᾳ above, as Kühner suggests.

⁶⁰ συνειλεγμένον. This is the

perfect middle, or rather the passive used for the middle, for lack of any other.

⁶¹ πρῶτον μὲν. There is no corresponding δέ, unless § 6, ἐπεὶ δὲ φανερόν ἦν, answer to πρῶτον μὲν. Euthydemus was not yet eighteen years old, at which age a person became capable of the rights of citizenship, and first began ἐν ἡλικίᾳ γίγνεσθαι.

μενος κινεῖν τὸν Εὐθύδημον εἵηθες ἔφη εἶναι τὸ οἶεσθαι τὰς μὲν ὀλίγου ἀξίας τέχνας⁶² μὴ γίνεσθαι σπουδαίους ἄνευ διδασκάλων ἱκανῶν, τὸ δὲ προεστάναι πόλεως, πάντων ἔργων μέγιστον ὄν, ἀπὸ ταῦτομάτου παραγίνεσθαι τοῖς ἀνθρώποις. 3. Πάλιν δέ ποτε παρόντος τοῦ Εὐθυδήμου, ὁρῶν αὐτὸν ἀποχωροῦντα τῆς συνεδρίας καὶ φυλαττόμενον, μὴ δόξῃ τὸν Σωκράτην θαυμάζειν ἐπὶ σοφίᾳ. "Οτι μὲν, ἔφη, ὦ ἄνδρες, Εὐθύδημος οὕτως ἐν ἡλικίᾳ γενόμενος, τῆς πόλεως λόγον⁶³ περί τινος προτιθείσης, οὐκ ἀφέξεται τοῦ συμβουλεύειν, εὐδελὸν ἐστὶν ἐξ ὧν ἐπιτηδεύει δοκεῖ δέ μοι καλὸν προοίμιον τῶν δημηγοριῶν παρασκευάσασθαι φυλαττόμενος, μὴ δόξῃ μαυθάνειν τι παρά του· δῆλον γάρ, ὅτι λέγειν ἀρχόμενος ὧδε προοιμιιάσεται. 4. Παρ' οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν ἔμαθον οὐδ' ἀκούων τινὰς εἶναι λέγειν τε καὶ πράττειν ἱκανοὺς ἐξήγησα τούτοις ἐντυχεῖν οὐδ' ἐπεμελήθην τοῦ διδάσκαλόν μοι τίνα γενέσθαι τῶν ἐπισταμένων⁶⁴, ἀλλὰ καὶ τὰναντία· διατετέλεκα γὰρ φεύγων οὐ μόνον τὸ μαυθάνειν τι παρά τινος, ἀλλὰ καὶ τὸ δόξαι· ὅμως δὲ ὅ,τι ἂν ἀπὸ ταῦτομάτου ἐπὶ μοι συμβουλεύσω ὑμῖν. 5. Ἀρμόσειε δ' ἂν οὕτω προοιμιιάζεσθαι καὶ τοῖς βουλομένοις παρὰ τῆς πόλεως ἱατρικὸν ἔργον⁶⁵ λαβεῖν

⁶² τὰς μὲν . . . τέχνας. The accusative depends on σπουδαίους, and is one of defining locality already mentioned more than once.

⁶³ τῆς πόλεως λόγον κ.τ.λ. "When the city calls on her members to speak on any topic:" whenever an assembly is held at which the herald invites any citizen to speak on the matter under debate.

⁶⁴ τῶν ἐπισταμένων. For this absolute use of the word cf. III.

ix. 11. Below, with τὸ δόξαι supply μεμαθηκέναι τί. (See the next section, καὶ τὸ δόξαι, κ.τ.λ.)

⁶⁵ ἱατρικὸν ἔργον. "The appointment of State physician." Δημοσιεύειν was especially used in this sense. Cf. Plato, Gorg. 514 D, καὶ εἰ ἐπιχειρήσαντες δημοσιεύειν παρεκαλοῦμεν ἀλλήλους ὡς ἱκανοὶ ἱατροὶ ὄντες. I don't quite know what these State physicians did, unless they had to attend the slaves belonging to the State or to the city officials.

ἐπιτήδειον γ' ἂν αὐτοῖς εἴη τοῦ λόγου ἄρχεσθαι ἐν-
 τεῦθεν Παρ' οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι,
 τὴν ἱατρικὴν τέχνην ἔμαθον οὐδ' ἐζήτησα διδάσκαλον
 ἐμαντῶ γενέσθαι τῶν ἱατρῶν οὐδένα· διατετέλεκα γὰρ
 φυλαττόμενος οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν ἱατρῶν,
 ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην
 ὅμως δέ μοι τὸ ἱατρικὸν ἔργον δότε· πειράσομαι γὰρ ἐν
 ὑμῖν ἀποκινδυνεύων μαυθάνειν. Πάντες οὖν οἱ παρόντες
 ἐγέλασαν ἐπὶ τῷ προοιμίῳ. 6. Ἐπεὶ δὲ φανερός ἦν ὁ
 Εὐθύδημος ἥδη μὲν οἷς ὁ Σωκράτης λέγοι προσέχων,
 ἔτι δὲ φυλαττόμενος αὐτός τι φθέγγεσθαι καὶ νομίζων
 τῇ σιωπῇ σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ
 Σωκράτης βουλόμενος αὐτὸν παῦσαι τούτου Θαυ-
 μαστὸν γάρ⁶⁶, ἔφη, τί ποτε οἱ βουλόμενοι κιθαρίζειν ἢ
 αὐλεῖν ἢ ἱππεύειν ἢ ἄλλο τι τῶν τοιούτων ἱκανοὶ
 γενέσθαι πειρῶνται⁶⁷ ὥς συνεχέστατα ποιεῖν ὅ,τι ἂν
 βούλωνται δυνατοὶ γενέσθαι καὶ οὐ καθ' ἑαυτούς, ἀλλὰ
 παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, πάντα ποιῶντες
 καὶ ὑπομένοντες ἕνεκα τοῦ μηδὲν ἄνευ τῆς ἐκείνων
 γνώμης ποιεῖν, ὥς οὐκ ἂν ἄλλως⁶⁸ ἀξιόλογοι γινόμενοι·
 τῶν δὲ βουλομένων δυνατῶν γενέσθαι λέγειν τε καὶ
 πράττειν τὰ πολιτικὰ νομίζουσιν τινες ἄνευ παρασκευῆς
 καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης δυνατοὶ ταῦτα

⁶⁶ Θαυμαστὸν γάρ. There is an ellipse of some implied clause here; such as "how is this to be accounted for?" or "no wonder you have nothing to say." Translate, "Why, it is strange."

⁶⁷ πειρῶνται. The order of the words for translation is apparently that in which they stand. If so, ὅ,τι is the accusative after δυνατοί, "to do that whereinsoever they wish to become skilful" (cf. τὰς τέχνας πονδαίους, IV. ii. 2). The order

might be also πειρῶνται ὥς συνεχέστατα δυνατοὶ γενέσθαι ποιεῖν ὅ,τι ἂν βούλωνται. There is a reading μὴ πειρῶνται, which I suppose would mean, "they are not everlastingly practising," i. e. without learning the theory first: they are not learning in fact by making experiments on unhappy victims.

⁶⁸ ὥς οὐκ ἂν ἄλλως. Cf. II. ii. 13, οὐδὲν ἂν τούτου πράξαντος, and the note there.

ποιεῖν ἔσεσθαι. 7. Καίτοι γε τοσούτῳ ταῦτα ἐκείνων δυσκατεργαστότερα φαίνεται, ὅσῳ περ πλείονων περὶ ταῦτα πραγματευομένων ἐλάττους οἱ κατεργαζόμενοι⁶⁹ γίνονται· δῆλον οὖν, ὅτι καὶ ἐπιμελείας δέονται πλείονος καὶ ἰσχυροτέρας οἱ τούτων ἐφίεμενοι ἢ οἱ ἐκείνων. 8. Κατ' ἀρχὰς μὲν οὖν, ἀκούοντος Εὐθύδημον, τοιούτους λόγους ἔλεγε Σωκράτης· ὡς δ' ἦσθετο αὐτὸν ἐτοιμότερον ὑπομένοντα, ὅτε διαλέγοιτο, καὶ προθυμότερον ἀκούοντα, μόνος ἦλθεν εἰς τὸ ἡνιοποιεῖον παρακαθεζόμενου δ' αὐτῷ τοῦ Εὐθύδημον Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, τῷ ὄντι, ὥσπερ ἐγὼ ἀκούω, πολλὰ γράμματα συνήχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέναι; Νῆ τὸν Δί', ἔφη, ὦ Σώκρατες· καὶ ἔτι γε συνάγω, ἕως ἂν κτήσωμαι ὡς ἂν δύνωμαι πλείστα. 9. Νῆ τὴν Ἥραν, ἔφη ὁ Σωκράτης, ἄγαμαί γέ σου⁷⁰, διότι οὐκ ἀργυρίου καὶ χρυσίου προεῖλου θησαυροὺς κεκτηῖσθαι μᾶλλον ἢ σοφίας· δῆλον γάρ, ὅτι νομίζεις ἀργύριον καὶ χρυσίον οὐδὲν βελτίους ποιεῖν τοὺς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετῇ πλουτίζειν τοὺς κεκτημένους. Καὶ ὁ Εὐθύδημος ἔχαιρεν ἀκούων ταῦτα, νομίζων δοκεῖν τῷ Σωκράτει ὀρθῶς μετιέναι τὴν σοφίαν. Ὁ δὲ καταμαθὼν αὐτὸν ἡσθέντα τῷ ἐπαίνῳ τούτῳ. 10. Τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημε, συλλέγεις τὰ γράμματα; ἐπεὶ δὲ διεσιώπησεν ὁ Εὐθύδημος σκοπῶν, ὅτι ἀποκρίναιτο, πάλιν ὁ Σωκράτης· Ἄρα μὴ ἰατρός⁷¹; ἔφη

⁶⁹ οἱ κατεργαζόμενοι. "Those who bring their work to a successful issue" (κατὰ).

⁷⁰ ἄγαμαί γέ σου. The genitive σου is really dependent on διότι . . . προεῖλου, κ.τ.λ., as I have explained before. The possibility of such a construction arises from the fact that διότι . . . προεῖλου is an explanation of τοῦτο (or

similar word), on which σου depends. The construction is therefore ἄγαμαι τοῦτο σου, sc. διότι, κ.τ.λ. "I admire this point about you, because I mean," &c. Below, τί depends on ἀγαθός, "from a desire to be good in what respect?"

⁷¹ Ἄρα μὴ ἰατρός; Sc. βούλει γενέσθαι. For ἄρα μὴ, cf. I. iii.

πολλὰ γὰρ καὶ ἰατρῶν ἐστὶ συγγράμματα. Καὶ ὁ Εὐθύδημος· Μὰ Δί', ἔφη, οὐκ ἔγωγε. Ἄλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; γνῶμονικοῦ γὰρ ἀνδρὸς καὶ τοῦτο δεῖ. Οὐκ οὖν ἔγωγ', ἔφη. Ἄλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός, ὥσπερ ὁ Θεόδωρος⁷²; Οὐδὲ γεωμέτρης, ἔφη. Ἄλλὰ μὴ ἀστρολόγος, ἔφη, βούλει γενέσθαι; ὥς δὲ καὶ τοῦτο ἡρνεῖτο· Ἄλλὰ μὴ ῥαψῳδός; ἔφη· καὶ γὰρ τὰ Ὀμήρου σέ φασιν ἔπη πάντα κεκτῆσθαι. Μὰ Δί' οὐκ ἔγωγ', ἔφη· τοὺς γάρ τοι ῥαψῳδοὺς οἶδα τὰ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πάνυ ἡλιθίους ὄντας. 11. Καὶ ὁ Σωκράτης ἔφη· Οὐ δήπου, ὦ Εὐθύδημε, ταύτης τῆς ἀρετῆς ἐφίεσαι, δι' ἣν ἄνθρωποι πολιτικοὶ γίνονται καὶ οἰκονομικοὶ καὶ ἄρχειν ἱκανοὶ καὶ ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς; καὶ ὁ Εὐθύδημος· Σφόδρα γ', ἔφη, ὦ Σώκρατες, ταύτης τῆς ἀρετῆς δέομαι. Νῆ Δί', ἔφη ὁ Σωκράτης, τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι τέχνης· ἐστὶ γὰρ τῶν βασιλέων αὕτη καὶ καλεῖται βασιλική· ἀτάρ, ἔφη, κατανενόηκας, εἰ οἷόν τ' ἐστὶ μὴ ὄντα δίκαιον ἀγαθὸν ταῦτα γενέσθαι; Καὶ μάλα⁷³, ἔφη, καὶ οὐχ οἷόν τέ γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι. Τί οὖν; ἔφη, σὺ δὴ τοῦτο κατείργασαι⁷⁴; 12. Οἶμαί γε, ἔφη, ὦ Σώκρατες, οὐδενὸς ἂν ἦττον φανῆναι δίκαιος. Ἀρ' οὖν, ἔφη, τῶν δικαίων ἐστὶν ἔργα, ὥσπερ τῶν τεκτόνων; Ἔστι μέντοι, ἔφη. Ἀρ' οὖν, ἔφη, ὥσπερ οἱ τέκτονες ἔχουσι τὰ ἑαυτῶν ἔργα

11. Καὶ ἰατρῶν is "of physicians as well as of others."

⁷² ὁ Θεόδωρος. This was a mathematician of Cyrene, from whom Socrates learnt geometry. He is one of the *dramatis personæ* in Plato's *Theætetus*.

⁷³ Καὶ μάλα. Sc. κατανενόηκα. In the next clause οἷόν τε is put for οἷόν τέ ἐστίν: "It is at all

events impossible" (that is quite clear at least). For γε similarly used, cf. IV. v. 2, ὡς οἷόν τέ γε μάλαστα.

⁷⁴ τοῦτο κατείργασαι; "Have you secured this?" sc. "the being just." Cf. οἱ κατεργαζόμενοι above in § 7. Below, διεξηγήσασθαι is "to detail them at full length (διδ) to the public" (ἐξ).

ἐπιδειῖξαι, οὕτως οἱ δίκαιοι τὰ ἐαυτῶν ἔχοιεν ἂν διεξηγήσασθαι; Μὴ οὖν⁷⁵, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; καὶ νῆ Δί' ἔγωγε τὰ τῆς ἀδικίας· ἐπεὶ οὐκ ὀλίγα ἐστὶ καθ' ἐκάστην ἡμέραν τοιαῦτα ὁρᾶν τε καὶ ἀκούειν. 13. Βούλει οὖν, ἔφη ὁ Σωκράτης, γράψωμεν ἐνταυθοῖ μὲν δέλτα, ἐνταυθοῖ δὲ ἄλφα; εἶτα ὅ,τι μὲν ἂν δοκῇ ἡμῖν τῆς δικαιοσύνης ἔργον εἶναι πρὸς τὸ δέλτα τιθώμεν, ὅ,τι δ' ἂν τῆς ἀδικίας πρὸς τὸ ἄλφα; Εἰ τί σοι δοκεῖ, ἔφη, προσδεῖν τούτων, ποιεῖ ταῦτα. 14. Καὶ ὁ Σωκράτης γράψας ὥσπερ εἶπεν· Οὐκοῦν, ἔφη, ἐστὶν ἐν ἀνθρώποις ψεύδεσθαι; Ἔστι μέντοι, ἔφη. Ποτέρωσιν οὖν, ἔφη, θῶμεν τοῦτο; Δῆλον, ἔφη, ὅτι πρὸς τὴν ἀδικίαν. Οὐκοῦν, ἔφη, καὶ τὸ ἐξαπατᾶν ἐστὶ; Καὶ μάλα, ἔφη. Τοῦτο οὖν ποτέρωσιν θῶμεν; Καὶ τοῦτο δῆλον ὅτι, ἔφη, πρὸς τὴν ἀδικίαν. Τί δέ; τὸ κακουργεῖν; Καὶ τοῦτο, ἔφη. Τὸ δὲ ἀνδραποδίζεσθαι; Καὶ τοῦτα. Πρὸς δὲ τῇ δικαιοσύνῃ οὐδὲν ἡμῖν τούτων κείσεται, ὦ Εὐθύδημε; Δεινὸν γὰρ ἂν εἴη, ἔφη. 15. Τί δ'; εἰάν τις στρατηγὸς αἰρεθεὶς ἀδικόν τε καὶ ἐχθρὰν πόλιν ἐξανδραποδίσσῃται, φήσομεν τοῦτον ἀδικεῖν; Οὐ δῆτα, ἔφη. Δίκαια δὲ ποιεῖν οὐ φήσομεν; Καὶ μάλα. Τί δ'; εἰὰν ἐξαπατᾷ⁷⁶ πολεμῶν αὐτοῖς; Δίκαιον, ἔφη, καὶ τοῦτο. Ἐὰν δὲ κλέπτῃ τε καὶ ἀρπάξῃ τὰ τούτων, οὐ δίκαια ποιήσει; Καὶ μάλα, ἔφη· ἀλλ'

⁷⁵ Μὴ οὖν κ.τ.λ. "It can hardly be that I am unable?" So ἀρα μὴ ἱατρός; in § 10. Cf. III. ii. 4, ἀλλὰ μὴ χειροτέχναι; Below, with τὰ τῆς ἀδικίας supple δύναμαι ἐξηγήσασθαι.

⁷⁶ ἐξαπατᾷ. No doubt it is fair to deceive an enemy in all matters wherein it is understood on both sides or by universal usage, that one general may deceive an-

other by strategical manoeuvres, feints, &c. But it is not fair to deceive an enemy in any point to which the above understanding does not apply, because then confidence is betrayed. If a general sent a flag of truce, and seized that opportunity to take an unexpected advantage of the enemy, he would be acting unfairly.

ἐγὼ σε τὸ πρῶτον ὑπελάμβανον πρὸς τοὺς φίλους μόνον ταῦτα ἐρεῖτᾶν. Οὐκουν, ἔφη, ὅσα πρὸς τῇ ἀδικίᾳ ἐθήκαμεν, πάντα καὶ πρὸς τῇ δικαιοσύνῃ¹⁷ θετέον ἂν εἴη; Ἔοικεν, ἔφη. 16. Βούλει οὖν, ἔφη, ταῦτα οὕτω θέντες διορισώμεθα πάλιν, πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν, πρὸς δὲ τοὺς φίλους ἄδικον, ἀλλὰ δεῖν πρὸς γε τούτους ὡς ἀπλούστατον εἶναι; Πάνυ μὲν οὖν, ἔφη ὁ Εὐθύδημος. 17. Τί οὖν; ἔφη ὁ Σωκράτης, ἐάν τις στρατηγὸς ὁρῶν ἀθύμως ἔχον τὸ στράτευμα ψευσάμενος φήσῃ συμμάχους προσιέναι καὶ τῷ ψεύδει τούτῳ παύσῃ τὰς ἀθυμίας τοῦ στρατεύματος, ποτέρωθι τὴν ἀπάτην ταύτην θήσομεν; Δοκεῖ μοι, ἔφη, πρὸς τὴν δικαιοσύνην. Ἐὰν δέ τις υἱὸν ἑαυτοῦ δεόμενον φαρμακείας καὶ μὴ προσιέμενον φάρμακον ἐξαπατήσας ὡς σιτίον τὸ φάρμακον δῶ καὶ τῷ ψεύδει χρησάμενος οὕτως ὑγιᾶ ποιήσῃ, ταύτην αὖ τὴν ἀπάτην ποῖ θετέον; Δοκεῖ μοι, ἔφη, καὶ ταύτην εἰς τὸ αὐτό. Τί δ'; ἐάν τις ἐν ἀθυμίᾳ ὄντος φίλου δείσας, μὴ διαχρήσῃται ἑαυτόν¹⁸, κλέψῃ ἢ ἀρπάσῃ ἢ ξίφος ἢ ἄλλο τι τοιοῦτον, τοῦτο αὖ ποτέρωσσε θετέον; Καὶ τοῦτο ἡ Δί', ἔφη, πρὸς τὴν δικαιοσύνην. 18. Λέγεις, ἔφη, σὺ οὐδὲ πρὸς τοὺς φίλους ἅπαντα δεῖν ἀπλοῦξασθαι; Μὰ Δί' οὐ δῆτα, ἔφη ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἴπερ ἔξεστι. Δεῖ γέ τοι, ἔφη ὁ Σωκράτης, ἐξεῖναι πολὺ μᾶλλον ἢ μὴ ὀρθῶς τιθέναι. 19. Τῶν δὲ δὴ τοὺς φίλους ἐξαπατώντων ἐπὶ βλάβῃ, ἵνα μηδὲ τοῦτο παραλίπωμεν ἄσκεπτον, πότερος

¹⁷ πρὸς τῇ δικαιοσύνῃ. In § 17 there is ποτέρωθι and also πρὸς τὴν δικαιοσύνην, and in § 14 ποτέρωσσε. The last is the proper construction, strictly with a verb of motion, like ἐθήκαμεν, but the dative is a brief way of putting what would otherwise be ἐθήκαμεν πρὸς τὴν δικαιοσύνην ὥστε

προσκεισθαι πρὸς αὐτῇ.

¹⁸ ἑαυτόν. For the case cf. Thucyd. i. 126, καθεζομένους δὲ τινας διεχρήσαντο. The general notion of "killing" conveyed by the word takes the accusative case. Below, καὶ γὰρ τὰ πρόθεν is, "for even what I said before."

ἀδικιώτερός ἐστιν, ὁ ἐκὼν ἢ ὁ ἄκων ; Ἄλλ', ὦ Σώκρατες, οὐκέτι μὲν ἔγωγε πιστεύω οἷς ἀποκρίνομαι· καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι ἢ ὡς ἐγὼ τότε ᾤομην· ὁμῶς δὲ εἰρήσθω μοι ἀδικιώτερον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος. 20. Δοκεῖ δέ σοι μάθησις καὶ ἐπιστήμη τοῦ δικαίου εἶναι, ὥσπερ τῶν γραμμάτων ; *Εμοιγε. Πότερον δὲ γραμματικώτερον κρίνεις, ὃς ἂν ἐκὼν μὴ ὀρθῶς γράφῃ καὶ ἀναγιγνώσκῃ ἢ ὃς ἂν ἄκων ; Ὅς ἂν ἐκὼν, ἔγωγε· δύναιτο γὰρ ἂν, ὁπότε βούλοιο⁷⁹, καὶ ὀρθῶς αὐτὰ ποιεῖν. Οὐκ οὖν ὁ μὲν ἐκὼν μὴ ὀρθῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ ἄκων ἀγράμματος ; Πῶς γὰρ οὐ ; Τὰ δίκαια δὲ πότερον ὁ ἐκὼν ψευδόμενος καὶ ἐξαπατῶν οἶδεν ἢ ὁ ἄκων ; Δῆλον, ὅτι ὁ ἐκὼν. Οὐκ οὖν γραμματικώτερον μὲν τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φῆς εἶναι ; Ναί. Δικαιώτερον δὲ τὸν ἐπιστάμενον τὰ δίκαια τοῦ μὴ ἐπισταμένου ; Φαίνομαι⁸⁰. Δοκῶ δέ μοι καὶ ταῦτα οὐκ οἶδ' ὅπως λέγειν. 21. Τί δὲ δή, ὃς ἂν βουλό-

⁷⁹ ὁπότε βούλοιο. Cf. II. i. 18, φάγοι ἂν ὁπότε βούλοιο. The words are equivalent to εἴ ποτε βούλοιο, of an indefinitely frequent act. Kühner says, that here Socrates "agit sophistam," because the theory contradicts IV. vi. 6, οἱ τὰ δίκαια ποιοῦντες δίκαιοι εἰσιν, which is not the same at all as οἱ τὰ δίκαια ποιεῖν ἐπιστάμενοι. But to few men is it given never to contradict themselves, and certainly Socrates did—or Plato makes him—very much vary in his remarks at different times. Socrates made virtue to consist in knowledge. From this premise, it is a fair deduction, that the man who knows how to act justly but acts unjustly designedly is better,—

for he possesses more knowledge,—than the man whose injustice is unintentional. A man who writes badly on purpose when he can write well, is a better writer, in point of skill, than the man who writes badly because he cannot help it. But, as before observed, Socrates was better than his theory, and illogically he recognized the necessity of due regulation of the emotions and passions, over and above mere knowledge.

⁸⁰ Φαίνομαι. Sc. λέγων. The sense is, I think, "I am shown by the argument to say this; but I seem to admit this too, I scarce know how." He admits it logically, but hardly knows what to make of it.

μενος τ' ἀληθῆ λέγειν μηδέποτε τὰ αὐτὰ περὶ τῶν αὐτῶν λέγει, ἀλλ' ὁδὸν τε φράζων τὴν αὐτὴν τοτὲ μὲν πρὸς ἔω, τοτὲ δὲ πρὸς ἑσπέραν φράζει καὶ λογισμὸν⁸¹ ἀποφαινόμενος τὸν αὐτὸν τοτὲ μὲν πλείω, τοτὲ δ' ἐλάττω ἀποφαίνεται, τί σοι δοκεῖ ὁ τοιοῦτος; Δῆλος νῆ Δί' εἶναι, ὅτι ἂ ᾤετο εἰδέναι οὐκ οἶδεν. 22. Οἶσθα δέ τινας ἀνδραποδῶδεις καλουμένους; Ἐγωγε. Πότερον διὰ σοφίαν, ἢ δι' ἀμαθίαν; Δῆλον, ὅτι δι' ἀμαθίαν. Ἀρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνόματος τούτου τυγχάνουσιν; Οὐ δῆτα. Ἀλλ' ἄρα⁸² διὰ τὴν τοῦ τεκταίνεσθαι; Οὐδὲ διὰ ταύτην. Ἀλλὰ διὰ τὴν τοῦ σκυτεύειν; Οὐδὲ δι' ἐν τούτων, ἔφη, ἀλλὰ καὶ τοῦναντίον· οἱ γὰρ πλείστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων ἀνδραποδῶδεις εἰσίν. Ἀρ' οὖν τῶν τὰ καλὰ καὶ ἀγαθὰ καὶ δίκαια μὴ εἰδόντων τὸ ὄνομα τοῦτ' ἐστίν; Ἐμοιγε δοκεῖ, ἔφη. 23. Οὐκοῦν δεῖ παντὶ τρόπῳ διατειναμένους φεύγειν, ὅπως μὴ ἀνδράποδα ᾤμεν. Ἀλλὰ, νῆ τοὺς θεοὺς, ἔφη, ὦ Σώκρατες, πάνυ ᾤμην φιλοσοφεῖν φιλοσοφίαν, δι' ἧς ἂν μάλιστα ἐνόμιζον παιδεύθῃναι τὰ προσήκοντα ἀνδρὶ καλοκἀγαθίας ὀρεγομένῳ· νῦν δὲ πῶς οἶμι με ἀθύμως ἔχειν ὀρώντα ἐμαυτὸν διὰ μὲν τὰ προπεποιημένα οὐδὲ τὸ ἐρωτώμενον ἀποκρίνεσθαι δυνάμενον ὑπὲρ ὧν μάλιστα⁸³ χρὴ εἰδέναι, ἄλλην δὲ ὁδὸν οὐδεμίαν ἔχοντα, ἣν ἂν πορευόμενος βελτίων γενοίμην; 24. Καὶ ὁ Σωκράτης· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, εἰς Δελφοὺς δέ⁸⁴ ἤδη πώποτε ἀφίκου; Καὶ

⁸¹ λογισμὸν. "Setting forth a calculation," i.e. giving the result of it.

⁸² Ἀλλ' ἄρα. This ἄρα is different in sense from the ἄρα above, used in questions. Here it draws an inference, "but then, —if not what has been already mentioned,—is it," &c.

⁸³ ὑπὲρ ὧν μάλιστα. Sc. ὑπὲρ

τούτων ἂ μάλιστα χρὴ εἰδέναι. Breitenbach however makes it ὑπὲρ τούτων ὑπὲρ ὧν χρὴ εἰδέναι ἀποκρίνασθαι. For ὑπὲρ in the sense of περί cf. I. i. 17, ὑπὲρ τούτων παραγνῶναι.

⁸⁴ εἰς Δελφοὺς δέ. The δέ is curious. Καὶ . . . δέ is common; cf. I. i. 3, κακείνος δέ, "and he moreover." Here δέ seems to refer to

δὲ γε ἡ Δία, ἔφη. Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμένον τὸ Γνώθι σαυτόν; Ἐγώ γε. Πότερον οὖν οὐδέν σοι τοῦ γράμματος ἐμέλησεν, ἢ προσέσχες τε καὶ ἐπεχείρησας σαυτὸν ἐπισκοπεῖν, ὅστις εἴης; Μὰ Δί' οὐ δῆτα, ἔφη· καὶ γὰρ δὴ πάνυ τοῦτό γε ᾧμην εἰδέναι· σχολῇ γὰρ ἂν ἄλλο τι ᾗδειν, εὔγε μὴδ' ἐμαυτὸν ἐγίγνωσκον. 25. Πότερα δέ σοι δοκεῖ γυγνώσκειν ἑαυτὸν ὅστις τοῦνομα τὸ ἑαυτοῦ μόνον οἶδεν, ἢ ὅστις, ὥσπερ οἱ τοὺς ἵππους ὠνούμενοι οὐ πρότερον οἶονται γυγνώσκειν ὃν ἂν βούλωνται γινῶναι, πρὶν ἂν ἐπισκέψωνται⁸⁵, πότερον εὐπειθής ἐστιν ἢ δυσπειθής, καὶ πότερον ἰσχυρὸς ἐστιν ἢ ἀσθενής, καὶ πότερον ταχὺς ἢ βραδύς, καὶ τὰλλα τὰ πρὸς τὴν τοῦ ἵππου χρεῖαν ἐπιτήδεά τε καὶ ἀνεπιτήδεα ὅπως ἔχει⁸⁶, οὕτως ὁ ἑαυτὸν ἐπισκεψάμενος, ὁποῖός ἐστι πρὸς τὴν ἀνθρωπίνην χρεῖαν, ἔγνωκε τὴν αὐτοῦ δύναμιν; Οὕτως ἔμοιγε δοκεῖ, ἔφη, ὁ μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν ἀγνοεῖν ἑαυτόν. 26. Ἐκεῖνο δὲ οὐ φανερόν, ἔφη, ὅτι διὰ μὲν τὸ εἰδέναι ἑαυτοὺς πλεῖστα ἀγαθὰ πάσχουσιν οἱ ἀνθρώποι, διὰ δὲ τὸ ἐφεῦσθαι ἑαυτῶν⁸⁷ πλεῖστα κακά; οἱ μὲν γὰρ εἰδότες

ἄλλην ὁδὸν οὐδεμίαν ἔχοντα, as though the speaker had in his mind something like ἄλλην μὲν ὁδὸν οὐδεμίαν ἔχοις ἂν, εἰς Δελφοὺς δὲ ἀφίκου; This would be sufficiently expressed in English by emphasizing the name of the place: "have you ever been to Delphi?"

⁸⁵ πρὶν ἂν ἐπισκέψωνται. It is to be noticed that πρὶν ἂν with a subjunctive can only be used when the previous clause contains a negative, as here οὐ πρότερον, κ.τ.λ. I do not think there is any difference of meaning in such cases between πρὶν ἂν ἐπισκέψωνται and πρὶν ἐπισκέψασθαι. Cf. IV. iv. 9, οὐκ ἀκούσῃ πρὶν

γ' ἂν αὐτὸς ἀποφῇ.

⁸⁶ ὅπως ἔχει. This is a continuation of the usual Greek idiom prevailing through this passage, viz. γινῶναι τὰ ἄλλα ὅπως ἔχει, instead of γινῶναι ὅπως τὰ ἄλλα ἔχει.

⁸⁷ ἐφεῦσθαι ἑαυτῶν. Cf. § 27 for the same construction. The sense is, "through their being deceived about themselves," forming a wrong estimate of their own powers. Perhaps the genitive is due to some general notion of missing or coming short (of any knowledge) of oneself. Cf. Soph. Ajax 807, ἔγνωκα φωτὸς ἡπατημένην, "cheated of the man." Such verbs (ἀμαρτάνειν, λείπεσ-

ἑαυτοὺς τὰ τε ἐπιτήδεια ἑαυτοῖς ἴσασι καὶ διαγιγνώσκουσιν⁸⁸ ἃ τε δύνανται καὶ ἃ μὴ· καὶ ἃ μὲν ἐπίστανται πράττοντες πορίζονται τε ὧν δέονται καὶ εὖ πράττουσιν, ὧν δὲ μὴ ἐπίστανται ἀπεχόμενοι ἀναμάρτητοι γίνονται καὶ διαφεύγουσι τὸ κακῶς πράττειν· διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους δυνάμενοι δοκιμάζειν καὶ διὰ τῆς⁸⁹ τῶν ἄλλων χρείας τὰ τε ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλάττονται. 27. Οἱ δὲ μὴ εἰδότες, ἀλλὰ διεψευσμένοι τῆς ἑαυτῶν δυνάμεως πρὸς τε τοὺς ἄλλους ἀνθρώπους καὶ τὰλλα ἀνθρώπινα πράγματα ὁμοίως διάκεινται⁹⁰. καὶ οὔτε ὧν δέονται ἴσασιν οὔτε ὅ,τι πράττουσιν οὔτε οἷς χρῶνται, ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι καὶ τοῖς κακοῖς περιπίπτουσι. 28. Καὶ οἱ μὲν εἰδότες ὅ,τι ποιούσιν, ἐπιτυγχάνοντες ὧν πράττουσιν, εὐδοξοί τε καὶ τίμιοι γίνονται· καὶ οἱ τε ὅμοιοι τούτοις ἡδέως χρῶνται, οἱ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὐτῶν βουλεύεσθαι καὶ προῖστασθαι γε ἑαυτῶν τούτους καὶ τὰς ἐλπίδας τῶν ἀγαθῶν ἐν τούτοις ἔχουσι καὶ διὰ πάντα ταῦτα πάντων μάλιστα τούτους ἀγαπῶσιν. 29. Οἱ δὲ μὴ εἰδότες ὅ,τι ποιούσι, κακῶς δὲ αἰρούμενοι καὶ

θαί, κ.τ.λ.) take a genitive. Why they do, is perhaps because they convey the idea of the negation of "taking hold of," or "seizing," to which a partitive genitive is usually annexed, as λάβεσθε τῶν γονάτων,—at which point explanation must cease.

⁸⁸ διαγιγνώσκουσιν. Διὰ is connected with δύο. The sense of διαγιγνώσκειν therefore is, "to know things a-two," as it were, when separated into two sets, and so to be able to distinguish one set from the other.

⁸⁹ καὶ διὰ τῆς. The καὶ is

unusual, and not easy to understand. It seems to be "also." These men themselves, in their own persons,—by their judicious conduct,—secure good; as they are able to test not only themselves but others (καὶ τοὺς ἄλλους), they also (καί), by the use they make of these last, gain additional good.

⁹⁰ ὁμοίως διάκεινται. That is, "they are as wrong about others as about themselves." Below, οἱ ὅμοιοι is "people like themselves," as sensible, that is.

οἷς ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες οὐ μόνον ἐν αὐτοῖς τούτοις ζημιούνται⁹¹ τε καὶ κολάζονται, ἀλλὰ καὶ ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι γίνονται καὶ καταφρονούμενοι καὶ ἀτιμαζόμενοι ζῶσιν ὁρᾶς δὲ καὶ τῶν πόλεων ὅτι ὅσαι ἂν ἀγνοήσασαι τὴν ἑαυτῶν δύναμιν κρείττοσι πολεμήσωσιν, αἱ μὲν ἀνάστατοι γίνονται, αἱ δ' ἐξ ἐλευθέρων δοῦλαι. 30. Καὶ ὁ Εὐθύδημος Ὡς πάνυ μοι δοκοῦν⁹², ἔφη, ὦ Σώκρατες, περὶ πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν γινγνώσκειν, οὕτως ἴσθι· ὁπόθεν δὲ χρή ἄρξασθαι ἐπισκοπεῖν ἑαυτόν, τοῦτο πρὸς σέ ἀποβλέπω εἴ μοι ἐθελήσαις ἂν⁹³ ἐξηγήσασθαι. 31. Οὐκουν, ἔφη ὁ Σωκράτης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὁποῖά ἐστι, πάντως που γινγνώσκεις; Νῆ Δί', ἔφη, εἰ γὰρ μηδὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φανυλότερος ἂν εἴην. Ἴθι δῆ, ἔφη, καὶ ἐμοὶ ἐξήγησαι αὐτά. Ἀλλ' οὐ χαλεπὸν, ἔφη· πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακόν, ἔπειτα⁹⁴ τὰ αἷτια ἐκατέρου αὐτῶν, καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα, τὰ μὲν πρὸς τὸ ὑγιαίνειν φέροντα ἀγαθὰ, τὰ δὲ πρὸς τὸ νοσεῖν κακὰ. 32. Οὐκουν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν ἀγαθοῦ τινος

⁹¹ ζημιούνται. "They suffer loss and correction." In κολάζειν there is the idea, not of inflicting pecuniary or other harm or loss (ζημιῶν), but of chastisement with a view to improve the offender morally.

⁹² Ὡς πάνυ μοι δοκοῦν. This depends on οὕτως ἴσθι. Διανοεῖσθαι ὡς διαλλαγησομένων (Plato, Repub. 381 C) is a common construction; and as εἰδέναι and all verbs of knowing take a participle in the accusative (or nominative), ἴσθι ὡς δοκοῦν seems a natural construction.

⁹³ εἰ . . ἐθελήσαις ἂν. Ἄν does

not occur with εἰ in a clause expressing an hypothesis where εἰ means "if," in the sense of "supposing that." But here εἰ means "if," in the sense of "whether," and in that sense εἰ can have ἂν. Translate, "I look to you, to see whether or not you would be willing to explain this." So in Euripides, οὐκ οἶδα εἰ πείσαιμί σε ἂν, "I don't know whether I should be likely to persuade you." Below, πάντως που γινγνώσκεις is, "you know fully, no doubt" (που), or "if I mistake not." Cf. III. iii. 2.

⁹⁴ ἔπειτα. Cf. I. ii. 1.

αἷτια γύγνηται, ἀγαθὰ ἂν εἴη, ὅταν δὲ κακοῦ, κακά ; Πότε δ' ἂν, ἔφη, τὸ μὲν ὑγιαίνειν κακοῦ αἷτιον γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ ; "Ὅταν νῆ Δί', ἔφη, στρατείας τε αἰσχροῦς καὶ ναυτιλίας βλαβεράς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ῥώμην μετασχόντες ἀπόλωνται, οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντες σωθῶσιν. Ἀληθῆ λέγεις· ἀλλ' ὁρᾷς, ἔφη, ὅτι καὶ τῶν ὠφελίμων οἱ μὲν διὰ ῥώμην μετέχουσιν, οἱ δὲ δι' ἀσθένειαν ἀπολείπονται. Ταῦτα οὖν, ἔφη, ποτὲ μὲν ὠφελοῦντα⁹⁵, ποτὲ δὲ βλάπτοντα μᾶλλον ἀγαθὰ ἢ κακά ἐστίν ; 33. Οὐδὲν μὰ Δία φαίνεται κατὰ γε τοῦτον τὸν λόγον. Ἀλλ' ἢ γέ τοι σοφία, ὦ Σώκρατες, ἀναμφισβητήτως ἀγαθὸν ἐστίν· ποῖον γὰρ ἂν τις πρῶγμα οὐ βέλτιον πράττοι σόφος ὢν ἢ ἀμαθής ; Τί δαί ; τὸν Δαίδαλον, ἔφη, οὐκ ἀκήκοας, ὅτι ληφθεὶς ὑπὸ Μίνω διὰ τὴν σοφίαν ἠναγκάζετο ἐκείνῳ δουλεῖν καὶ τῆς τε πατρίδος ἅμα καὶ τῆς ἐλευθερίας ἐστερήθη καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ υἱοῦ τὸν τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἠδυνήθη σωθῆναι, ἀλλ' ἀπενεχθεὶς εἰς τοὺς βαρβάρους πάλιν ἐκεῖ ἐδούλευεν ; Λέγεται νῆ Δί', ἔφη, ταῦτα. Τὰ δὲ Παλαμήδους οὐκ ἀκήκοας πάθῃ ; τοῦτον γὰρ δὴ πάντες ὑμνοῦσιν, ὡς διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσέως ἀπόλλυται. Λέγεται καὶ ταῦτα, ἔφη. Ἄλλους δὲ πόσους οἶει διὰ σοφίαν ἀναρπάστους πρὸς βασιλέα⁹⁶ γεγονέναι καὶ ἐκεῖ δουλεῖν ; 34. Κινδυνεύει, ἔφη, ὦ Σώκρατες, ἀναμφιλογώτατον ἀγαθὸν εἶναι τὸ εὐδαιμονεῖν. Εἴγε μὴ τις αὐτό, ἔφη, ὦ Εὐθύδημε, ἐξ ἀμφι-

⁹⁵ ποτὲ μὲν ὠφελοῦντα. "If they sometimes do good." If the things mentioned do harm sometimes, they have no more right to be called good than bad. In οὐδὲν φαίνεται the full construction is οὐδὲν μᾶλλον φαίνεται ἀγαθὰ ἢ κακά.

⁹⁶ πρὸς βασιλέα. The Persian king is meant. Cf. III. v. 26. As he was *the* king in the eyes of the Greeks, the article could be dispensed with, as in such words as ἥλιος, γῆ, κ.τ.λ., where there could be no ambiguity from its absence.

λόγων ἀγαθῶν συντιθείη. Τί δ' ἂν, ἔφη, τῶν εὐδαιμονικῶν ἀμφίλογον εἴη; Οὐδέν, ἔφη, εἴγε μὴ προσθήσομεν αὐτῷ κάλλος ἢ ἰσχὺν ἢ πλοῦτον ἢ δόξαν ἢ καὶ τι ἄλλο τῶν τοιούτων. Ἀλλὰ νῆ Δία προσθήσομεν, ἔφη· πῶς γὰρ ἂν τις ἄνευ τούτων εὐδαιμονοίη; 35. Νῆ Δί', ἔφη, προσθήσομεν ἄρα ἐξ ὧν πολλὰ καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώποις· πολλοὶ μὲν γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς ὠραίοις παρακεκνηκῶτων⁹⁷ διαφθείρονται, πολλοὶ δὲ διὰ τὴν ἰσχὺν μείζουσιν ἔργοις ἐπιχειροῦντες οὐ μικροῖς κακοῖς περιπίπτουσι, πολλοὶ δὲ διὰ τὸν πλοῦτον διαθρυπτόμενοί τε καὶ ἐπιβουλευόμενοι ἀπόλλυνται, πολλοὶ δὲ διὰ δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεπόνθασιν. 36. Ἀλλὰ μὲν, ἔφη, εἴγε μὴδὲ τὸ εὐδαιμονεῖν ἐπαινῶν ὀρθῶς λέγω, ὁμολογῶ μὴδὲ ὅτι πρὸς τοὺς θεοὺς εὐχεσθαι χρὴ εἰδέναι. Ἀλλὰ ταῦτα μὲν, ἔφη ὁ Σωκράτης, ἴσως διὰ τὸ σφόδρα πιστεύειν εἰδέναι οὐδ' ἔσκεψαι· ἐπεὶ δὲ πόλεως δημοκρατουμένης παρασκευάζῃ προεστάναι, δῆλον, ὅτι δημοκρατίαν γε οἶσθα, τί ἐστι. Πάντως δῆπου, ἔφη. 37. Δοκεῖ οὖν σοι δυνατόν εἶναι δημοκρατίαν εἰδέναι μὴ εἰδότα δῆμον; Μὰ Δί' οὐκ ἔμουνγε. Καὶ τί νομίζεις δῆμον εἶναι; Τοὺς πένητας τῶν πολιτῶν ἔγωγε. Καὶ τοὺς πένητας ἄρα οἶσθα; Πῶς γὰρ οὐ; Ἀρ' οὖν καὶ τοὺς πλουσίους οἶσθα; Οὐδέν γε ἦττον ἢ καὶ τοὺς πένητας. Ποίους δὲ πένητας καὶ ποίους πλουσίους καλεῖς; Τοὺς μὲν, οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς ἃ δεῖ τελεῖν⁹⁸ πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν πλουσίους. 38. Καταμεμάθηκας οὖν, ὅτι ἐνίοις

⁹⁷ παρακεκνηκῶτων. Παρακινεῖν (used intransitively) is "to be moved aside, away from the right point." Cf. παρακινεῖν, παραλρεῖν, and similar compounds. Thence it means "to be frenzied." So Plato, Phædr.

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⁹⁸ τελεῖν. "To pay for what they want," lit. "to spend money on the objects on which it is necessary to spend it," that is, on the necessities of life.

μὲν πάνυ ὀλίγα ἔχουσιν οὐ μόνον ἀρκεῖ ταῦτα, ἀλλὰ καὶ περιποιοῦνται ἀπ' αὐτῶν⁹⁹, ἐνίοις δὲ πάνυ πολλὰ οὐχ ἱκανά ἐστι; Καὶ νῆ Δί¹⁰⁰, ἔφη ὁ Εὐθύδημος, ὁρθῶς γάρ με ἀναμιμνήσκεις, οἶδα γὰρ καὶ τυράννους τινάς, οἳ δι' ἔνδειαν, ὥσπερ οἱ ἀπορώτατοι, ἀναγκάζονται ἀδικεῖν. 39. Οὐκουν, ἔφη ὁ Σωκράτης, εἶγε ταῦτα οὕτως ἔχει, τοὺς μὲν τυράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ ὀλίγα κεκτημένους, ἐὰν οἰκονομικοὶ ὦσιν, εἰς τοὺς πλουσίους; καὶ ὁ Εὐθύδημος ἔφη Ἀναγκάζει με καὶ ταῦτα ὁμολογεῖν δηλονότι ἢ ἐμὴ φανulότης· καὶ φροντίζω, μὴ κράτιστον ἢ μοι συγᾶν κινδυνεύω γὰρ ἀπλῶς οὐδὲν εἰδέναι.

Καὶ πάνυ ἀθύμως ἔχων ἀπῆλθε καὶ καταφρονήσας ἑαυτοῦ καὶ νομίσας τῷ ὄντι ἀνδράποδον εἶναι. 40. Πολλοὶ μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκέτι αὐτῷ προσήεσαν, οὓς καὶ¹ βλακωτέρους ἐνόμιζεν, ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἂν ἄλλως ἀνὴρ ἀξιόλογος γενέσθαι, εἰ μὴ ὅ,τι μάλιστα Σωκράτει συνεῖη· καὶ οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἶη· ἔνια δὲ καὶ ἐμμεῖτο ὧν ἐκεῖνος ἐπετήδευεν ὁ δὲ ὡς ἔγνω αὐτὸν οὕτως ἔχοντα, Ἡκιστα μὲν διετάραττεν, ἀπλούστατα δὲ καὶ σαφέστατα ἐξηγεῖτο ἃ τε ἐνόμιζεν² εἰδέναι δεῖν καὶ ἐπιτηδεύειν κράτιστα εἶναι.

⁹⁹ περιποιοῦνται ἀπ' αὐτῶν. "They make gain out of them;" they have little, and yet they save out of it. In περιποιεῖν the preposition has the same force as in περιεῖναι, "to be over and above;" so that the meaning is, "to make a surplus," "to gain."

¹⁰⁰ Καὶ νῆ Δί. "Certainly,—for you remind me rightly—for I know." Here ὁρθῶς γάρ, κ.τ.λ. is parenthetic.

¹ οὓς καί. Either καί merely

follows the relative in the sense of "also," in the mechanical way already spoken of (cf. note on p. 25), or it qualifies βλακωτέρους in the sense of "absolutely stupid to a considerable extent."

² ἃ τε ἐνόμιζεν. Sc. ἃ τε ἐνόμιζεν δεῖν εἰδέναι καὶ ἃ ἐνόμιζεν κράτιστα εἶναι ἐπιτηδεύειν: but no doubt εἰδέναι τε δεῖν would be the more natural arrangement. Cf. III. v. 3.

CHAPTER III.

1. Τὸ μὲν οὖν λεκτικούς καὶ πρακτικούς καὶ μηχανικούς γίγνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, ἀλλὰ πρότερον τούτων ᾤετο χρῆναι σωφροσύνην αὐτοῖς ἐγγενέσθαι· τοὺς γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἀδικωτέρους τε καὶ δυνατωτέρους κακουργεῖν ἐνόμιζεν εἶναι. 2. Πρῶτον μὲν δὴ περὶ θεοὺς ἐπειράτο σώφρονας ποιεῖν τοὺς συνόντας. "Ἄλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως ὁμιλοῦντι παραγενόμενοι διηγοῦντο, ἐγὼ δέ, ὅτε πρὸς Εὐθύδημον τοιαύδε διελέγετο, παρεγενόμην. 3. Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἥδη ποτέ σοι ἐπῆλθεν ἐνθυμηθῆναι, ὡς ἐπιμελῶς οἱ θεοὶ ὧν οἱ ἄνθρωποι δέονται κατεσκευάκασι; καὶ ὅς· Μὰ τὸν Δί', ἔφη, οὐκ ἔμουγε. 'Ἄλλ' οἶσθά γ', ἔφη, ὅτι πρῶτον μὲν³ φωτὸς δεόμεθα, ὃ ἡμῖν οἱ θεοὶ παρέχουσιν; Νῆ Δί', ἔφη, ὃ γ' εἰ μὴ εἶχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν ἕνεκά γε⁴ τῶν ἡμετέρων ὀφθαλμῶν. 'Ἀλλὰ μὴν καὶ ἀναπαύσεώς γε δεόμενοις ἡμῖν νύκτα παρέχουσι κάλλιστον ἀναπαυτήριον. Πάνυ γ', ἔφη, καὶ τοῦτο χάριτος ἄξιον. 4. Οὐκουν καί, ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὦν τὰς τε ὥρας⁵ τῆς ἡμέρας ἡμῖν καὶ τὰλλα πάντα σαφηνίζει, ἡ δὲ νύξ διὰ τὸ σκοτεινὴ εἶναι ἀσαφεστέρα ἐστίν, ἄστρο ἐν τῇ νυκτὶ ἀνέφηναν, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει, καὶ διὰ τοῦτο πολλὰ ὧν δεόμεθα πράττομεν; "Ἔστι ταῦτα, ἔφη. 'Ἀλλὰ μὴν ἥ γε σελήνη οὐ μόνον τῆς νυκτὸς, ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη

³ πρῶτον μὲν. To this corresponds ἀλλὰ μὴν καί, κ.τ.λ., instead of ἔπειτα δέ.

⁴ ἕνεκά γε. "As far as our eyes are concerned." Cf. Plato, Repub. 329 B, τὰ αὐτὰ ἐπεπόνθη ἕνεκά γε γήρως. The meaning is, that if our eyes were the only

causes of sight, we should be blind; besides eyes we must have light to correspond.

⁵ τὰς τε ὥρας. Not the *hours* of the day, but its various divisions, such as dawn, midday, &c. In this sentence καί is joined to ἀνέφηναν.

φανερὰ ἡμῖν ποιεῖ. Πάνυ μὲν οὖν, ἔφη. 5. Τὸ δ', ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀναδιδόναι⁶ καὶ ὥρας ἀρμοττοῦσας πρὸς τοῦτο παρέχειν, αἱ ἡμῖν οὐ μόνον ὧν δεόμεθα πολλὰ καὶ παντοῖα παρασκευάζουσιν, ἀλλὰ καὶ οἷς εὐφραινόμεθα; Πάνυ, ἔφη, καὶ ταῦτα φιλάνθρωπα. 6. Τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν οὕτω πολλοῦ ἄξιον, ὥστε καὶ φυτεύειν τε καὶ συναύξειν τῇ γῇ καὶ ταῖς ὥραις πάντα τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς καὶ μιν γνύμενον πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστότερα τε καὶ ὠφελιμώτερα καὶ ἡδίω ποιεῖν αὐτὰ καί, ἐπειδὴ πλείστου δεόμεθα τούτου, ἀφθονέστατον αὐτὸ παρέχειν ἡμῖν; Καὶ τοῦτο, ἔφη, προνοητικόν. 7. Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπικούρου μὲν ψύχους, ἐπικούρου δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα, ὅσα ὠφελείας ἔνεκα ἀνθρωποὶ κατασκευάζονται; ὡς γὰρ συνελόντι⁷ εἰπεῖν, οὐδὲν ἄξιόλογον ἄνευ πυρὸς ἀνθρωποὶ τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται. Ὑπερβάλλει, ἔφη, καὶ τοῦτο φιλανθρωπία. [Τὸ δὲ καὶ ἀέρα ἡμῖν ἀφθόνως οὕτω πανταχοῦ διαχῦσαι, οὐ μόνον πρόμαχον καὶ σύντροφον ζωῆς, ἀλλὰ καὶ πελάγη περᾶν δι' αὐτοῦ καὶ τὰ ἐπιτήδεια ἄλλους ἀλλαχόθι καὶ ἐν ἀλλοδαπῇ στελλομένους πορίζεσθαι, πῶς οὐχ ὑπὲρ λόγον; Ἀνέκφραστον.] 8. Τὸ δὲ τὸν ἥλιον, ἐπειδὴ ἐν χειμῶνι⁸ τράπηται, προσιέναι τὰ

⁶ Τὸ δ' . . ἀναδιδόναι. Sc. τοὺς θεοὺς. If the construction were complete, it would be τὸ δὲ τοὺς θεοὺς ἀναδιδόναι . . . τί τοῦτό σοι δοκεῖ εἶναι; Below, ὥστε καὶ φυτεύειν is "as to go the length of both producing." And in the same sentence καὶ αὐτοὺς ἡμᾶς is, "ourselves as well" (as τὰ χρήσιμα).

⁷ ὡς γὰρ συνελόντι. Cf. III. viii. 10. Below, ἀλλαχόθι καὶ ἐν

ἀλλοδαπῇ follows πορίζεσθαι, not στελλομένους, which would require ἀλλαχόσε and εἰς ἀλλοδαπὴν. Here στελλομένους is used absolutely, "by making voyages." There can be very little doubt that all this passage from τὸ δὲ καὶ ἀέρα to ἀνέκφραστον, is an interpolation, judging from the style, and its absence from all the MSS. but one.

⁸ ἐπειδὴ ἐν χειμῶνι. "After

μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς διελήλυθεν, καὶ ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' ἀποτρέπεσθαι φυλαττόμενον, μή τι ἡμᾶς μᾶλλον τοῦ δέοντος θερμαίνων βλάβῃ, καὶ ὅταν αὖ πάλιν ἀπὼν γένηται ἔνθα καὶ ἡμῖν δῆλόν ἐστιν, ὅτι, εἰ προσωτέρω ἅπεισιν, ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὖ τρέπεσθαι καὶ προσχωρεῖν καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεσθαι, ἔνθα ὧν μάλιστα ἡμᾶς ὠφελοίη⁹; Νῆ τὸν Δί', ἔφη, καὶ ταῦτα παντάπασιν ἔοικεν ἀνθρώπων ἔνεκα γιγνόμενα. 9. Τὸ δ' αὖ, ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι οὐκ ἂν ὑπενέγκαιμεν οὔτε τὸ καῦμα οὔτε τὸ ψῦχος, εἰ ἐξαπλῆς γίγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὥστε λανθάνειν ἡμᾶς εἰς ἑκάτερα τὰ ἰσχυρότατα καθισταμένους; Ἐγὼ μὲν, ἔφη ὁ Εὐθύδημος, ἥδη τοῦτο σκοπῶ, εἰ ἄρα τί ἐστι¹⁰ τοῖς θεοῖς ἔργον ἢ ἀνθρώπους θεραπεύειν, ἐκείνο δὲ μόνον ἐμποδίζει με, ὅτι καὶ τὰλλα ζῶα τούτων μετέχει. 10. Οὐ γὰρ καὶ τούτ'.

it has once turned during winter," "after it has passed the winter solstice." It is assumed here that the sun is nearer the earth in summer than in winter, which, of course, is just the opposite of the real fact, the greater heat of summer being due to other reasons.

⁹ ὠφελοίη. The absence of *ἂν* is to be noticed. The same omission of the particle occurs elsewhere. Plato, Euthyd. 296 E, τὰ μὲν γὰρ ἄλλα οὐκ ἔχω πῶς ἀμφισβητοίην. Kühner also quotes Cyrop. I. iv. 14, ἅψες τοὺς κατ' ἐμὲ διαγωνίζεσθαι ὅπως ἕκαστος κρᾶτιστα δύναίτο. It will be seen, that in all these examples the clause begins with a relative (for πῶς might be ὅπως). I don't know whether the optative might

be used to express that the matter is put forward rather as the thought of the subject of the verb than as a simple fact. Could, in the text, the meaning be, "where he thought he could benefit us most?" a sort of divine providence being attributed to the sun? If so, Stallbaum would be right in saying that, in the passage from the Euthydemus, *ἂν* wants inserting, for the sense could hardly be the one suggested.

¹⁰ εἰ ἄρα τί ἐστι. "Whether really the Gods have any thing to do but look after men." Ἄρα is used in its usual sense of drawing an inference; if the Gods show such consideration for men, it follows apparently that they have no other occupation.

ἔφη ὁ Σωκράτης, φανερόν, ὅτι καὶ ταῦτα ἀνθρώπων ἔνεκα γίγνεται τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο ζῶον αἰγῶν τε καὶ ὄνων καὶ ἵππων καὶ βοῶν καὶ ὄνων καὶ τῶν ἄλλων ζῶων τοσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ἀνθρώποι; ἐμοὶ μὲν γὰρ δοκεῖ πλείω τῶν φυτῶν¹¹. τρέφονται γοῦν καὶ χρηματίζονται οὐδὲν ἡττον ἀπὸ τούτων¹² ἢ ἀπ' ἐκείνων· πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφήν οὐ χρῶνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι ζῶσι· πάντες δὲ τιθασσεύοντες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζῶων εἰς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρῶνται. 'Ομογνωμονῶ σοι καὶ τοῦτ', ἔφη· ὁρῶ γὰρ αὐτῶν καὶ τὰ πολὺ ἰσχυρότερα ἡμῶν οὕτως ὑποχεῖρια γιγνόμενα τοῖς ἀνθρώποις, ὥστε χρῆσθαι αὐτοῖς ὅ,τι ἂν βούλωνται. 11. Τὸ δ', ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὠφέλιμα, διαφέροντα δὲ ἀλλήλων ἐστὶ, προσθεῖναι¹³ τοῖς ἀνθρώποις αἰσθήσεις ἀρμοττοῦσας πρὸς ἕκαστα, δι' ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφῦσαι, ᾧ περὶ ὧν αἰσθανόμεθα λογιζόμενοι τε καὶ μνημονεύοντες καταμανθάνομεν, ὅπη ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα, δι' ὧν τῶν τε ἀγαθῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα. 12.

¹¹ πλείω τῶν φυτῶν. "More benefits (from them) than (from) plants." This is, if the text is sound, a brief form, instead of πλείω ἢ (ἀπολαύουσι) τῶν φυτῶν. With comparatives there are often instances of compression, cf. III. xi. 5, κρείττον ὄνων φίλων ἀγέλην κεκτῆσθαι, sc. ἢ ἀγέλην ὄνων. Cf. also Thucyd. vi. 16, ἐμοὶ μᾶλλον ἐτέρων προσήκει, sc. ἢ ἐτέροις. The commentators compare De Repub. Laced. ix. 1, εὗροι ἂν μείους ἀποθνήσκοντας, τῶν ἀχωρεῖν αἰρουμένων. or ἢ τῶν,

κ.τ.λ., "fewer die than of those who," &c.

¹² ἀπὸ τούτων. "From animals than plants," where τούτων refers to animals, although plants have been mentioned last, because *they*, and not plants, are the principal subject in the passage. Below, after βούλωνται supply χρῆσθαι, so that ὅ,τι is really a cognate accusative, "with whatever use they want to use them."

¹³ Τὸ δ' . . . προσθεῖναι. See above on § 5, under τὸ ἀναδιδόναι.

τὸ δὲ καὶ ἐρμηνεῖαν δοῦναι, δι' ἧς πάντων τῶν ἀγαθῶν μεταδίδομέν τε ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν καὶ νόμους τιθέμεθα καὶ πολιτευόμεθα; Παντάπασι εἰκόασιν, ὦ Σώκρατες, οἱ θεοὶ πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν ποιεῖσθαι. Τὸ δὲ καί, εἰ ἀδυνατοῦμεν τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν μελλόντων, ταύτη αὐτοὺς ἡμῖν συνεργεῖν, διὰ μαντικῆς τοῖς πυνθανομένοις φράζοντας τὰ ἀποβησόμενα καὶ διδάσκοντας, ἥ ἂν ἀριστα γίγνουντο¹⁴; Σοὶ δ', ἔφη, ὦ Σώκρατες, εἰκόασιν ἔτι φιλικώτερον ἢ τοῖς ἄλλοις χρῆσθαι, εἴ γε μηδὲ ἐπερωτώμενοι ὑπὸ σου προσημαίνουσί σοι ἅ τε χρῆ ποιεῖν καὶ ἅ μὴ. 13. "Οτι δέ γε ἀληθῆ¹⁵ λέγω, καὶ σὺ γνώσῃ, ἂν μὴ ἀναμένης, ἕως ἂν τὰς μορφὰς τῶν θεῶν ἴδῃς, ἀλλ' ἐξαρκῇ σοι τὰ ἔργα αὐτῶν ὁρῶντι σέβεσθαι καὶ τιμᾶν τοὺς θεοὺς. Ἐννόει δέ, ὅτι καὶ αὐτοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν· οἳ τε γὰρ ἄλλοι ἡμῖν τὰγαθὰ διδόντες οὐδὲν τούτων εἰς τοῦμφανὲς ἰόντες διδόασιν, καὶ ὁ τὸν ὅλον κόσμον συντάττων τε καὶ συνέχων, ἐν ᾧ πάντα καλὰ καὶ ἀγαθὰ ἐστὶ, καὶ αἰεὶ μὲν χρωμένοις ἀτριβῇ τε καὶ ὑγιᾷ καὶ ἀγήρατα παρέχων, θᾶττον δὲ νοήματος ἀναμαρτήτως ὑπηρετοῦντα, οὗτος τὰ μέγιστα μὲν πράττων ὁράται, τάδε δὲ οἰκονομῶν ἀόρατος ἡμῖν ἐστίν. 14. Ἐννόει δ', ὅτι καὶ ὁ πᾶσι

¹⁴ γίγνουντο. The plural after a neuter is not usual. Perhaps it was not so much the mere words (τὰ ἀποβησόμενα) as the idea of distinct plurality, raised by the notion of results happening continually, that influenced the writer.

¹⁵ "Οτι δέ γε ἀληθῆ. Socrates takes up the subject interrupted by the remark, σοὶ δ', ἔφη, ὦ Σώκρατες, and proceeds as follows: "That I am right when I say the Gods keep us by augury you will

admit, unless you insist on ocular demonstration, and want to *see* the Gods so employed. But their usual conduct hints that you must not expect to see them: we do not see them in the discharge of their other functions, nor does the creator and ruler of the world allow himself to be visible; but his working is known by its results. So we may be sure that the Gods keep us by augury, although we do not see them."

φανερὸς δοκῶν εἶναι ἥλιος οὐκ ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν ἀκριβῶς ὁρᾶν, ἀλλ', εἴαν τις αὐτὸν ἀναιδῶς ἐγχειρῇ θεᾶσθαι, τὴν ὄψιν ἀφαιρεῖται. Καὶ τοὺς ὑπηρέτας δὲ τῶν θεῶν εὐρήσεις ἀφανεῖς ὄντας· κεραυνὸς τε γὰρ ὅτι μὲν ἄνωθεν ἀφίεται, δῆλον, καὶ ὅτι οἷς ἂν ἐντύχῃ πάντων κρατεῖ, ὁρᾶται δ' οὐτ' ἐπιῶν οὔτε κατασκήψας οὔτε ἀπιῶν· καὶ ἄνεμοι αὐτοὶ μὲν αὐχὸν ὀρώνται, ἃ δὲ ποιοῦσι φανερά ἡμῖν ἐστὶ, καὶ προσιόντων αὐτῶν αἰσθανόμεθα. Ἀλλὰ μὴν καὶ ἀνθρώπου γε ψυχὴ, ἥ, εἴπερ τι καὶ ἄλλο τῶν ἀνθρωπίνων, τοῦ θεοῦ μετέχει, ὅτι μὲν βασιλεύει ἐν ἡμῖν, φανερόν, ὁρᾶται δὲ οὐδ' αὐτὴ¹⁶. Ἄ χρὴ κατανοοῦντα μὴ καταφρονεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γιγνομένων τὴν δύναμιν αὐτῶν καταμανθάνοντα τιμᾶν τὸ δαιμόνιον. 15. Ἐγὼ μὲν, ὦ Σώκρατες, ἔφη ὁ Εὐθύδημος, ὅτι μὲν οὐδὲ μικρὸν ἀμελήσω τοῦ δαιμονίου, σαφῶς οἶδα, ἐκεῖνο δὲ ἀθυμῶ¹⁷, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι. 16. Ἀλλὰ μὴ τοῦτο ἀθύμει, ἔφη, ὦ Εὐθύδημε· ὁρᾷς γάρ, ὅτι ὁ ἐν Δελφοῖς θεός, ὅταν τις αὐτὸν ἐπερωτᾷ, πῶς ἂν τοῖς θεοῖς χαρίζοιτο, ἀποκρίνεται· Νόμῳ πόλεως· νόμος δὲ δήπου πανταχοῦ ἐστὶ κατὰ δύναμιν ἱεροῖς θεοῖς ἀρέσκεσθαι· πῶς οὖν ἂν τις κάλλιον καὶ εὐσεβέστερον τιμῶν θεοῦς, ἢ ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν; 17. ἀλλὰ χρὴ τῆς μὲν δυνάμεως¹⁸ μηδὲν ὑφίεσθαι

¹⁶ δοᾶται δὲ οὐδ' αὐτὴ. "But itself (as distinguished from its results, ὅτι βασιλεύει, φανερόν) is not even visible" (much less fathomable).

¹⁷ ἐκεῖνο δὲ ἀθυμῶ. Not "I am perplexed about this," but "my perplexity is this;" so that ἐκεῖνο is a cognate accusative after ἀθυμῶ, replacing τῆς δὲ τὴν ἀθυμίας.

¹⁸ τῆς μὲν δυνάμεως. The sentence is never complete; but after the parenthesis, ὅταν γάρ, the first clause is repeated in a different form, χρὴ οὖν μηδὲν ἐλλείποντα τιμᾶν ("if one never neglects honouring") θαρρῆν τε, κ.τ.λ. If the sentence had been finished as it began, it would have run, ταῦτα δὲ ποιοῦντα θαρρῆν τε, κ.τ.λ.

ὅταν γάρ τις τοῦτο ποιῇ, φανερὸς δήπου ἐστὶ τότε οὐ τιμῶν θεοῦς· χρὴ οὖν μηδὲν ἐλλείποντα κατὰ δύναμιν τιμᾶν τοὺς θεοὺς θαρρῆν τε καὶ ἐλπίζειν τὰ μέγιστα ἀγαθὰ· οὐ γὰρ παρ' ἄλλων¹⁹ γ' ἂν τις μείζω ἐλπίζων σωφρονοίῃ ἢ παρὰ τῶν τὰ μέγιστα ὠφελεῖν δυναμένων, οὐδ' ἂν ἄλλως μᾶλλον, ἢ εἰ τούτοις ἀρέσκοι· ἀρέσκοι δὲ πῶς ἂν μᾶλλον, ἢ εἰ ὡς μάλιστα πείβοιτο αὐτοῖς ; 18. Τοιαῦτα μὲν δὴ λέγων τε καὶ αὐτὸς ποιῶν εὐσεβεστέρους τε καὶ σωφρονεστέρους τοὺς συνόντας παρ-εσκεύαζεν.

CHAPTER IV.

1. Ἀλλὰ μὴν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπτετο ἦν εἶχε γνώμην, ἀλλὰ καὶ ἔργῳ ἀπεδείκνυτο, ἰδίᾳ τε πᾶσι νομίμως τε καὶ ὠφελίμως χρώμενος καὶ κοινῇ ἄρχουσὶ τε²⁰ ἃ οἱ νόμοι προστάττειεν πειθόμενος καὶ κατὰ πόλιν καὶ ἐν ταῖς στρατείαις οὕτως, ὥστε διά-δηλος εἶναι παρὰ τοὺς ἄλλους εὐτακτῶν, 2. καὶ ὅτε ἐν ταῖς ἐκκλησίαις ἐπιστάτης γενόμενος οὐκ ἐπέτρεψε τῷ δήμῳ παρὰ τοὺς νόμους ψηφίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἡναντιώθη τοιαύτῃ ὀρμῇ τοῦ δήμου, ἣν οὐκ ἂν οἶμαι ἄλλον οὐδένα ἄνθρωπον ὑπομεῖναι· 3. καὶ ὅτε οἱ τριάκοντα προσέταττον αὐτῷ παρὰ τοὺς νόμους τι, οὐκ ἐπέβητο· τοῖς τε γὰρ νέοις ἀπαγορευόντων αὐτῶν μὴ διαλέγεσθαι καὶ προσταξάντων ἐκείνῳ τε καὶ ἄλλοις

¹⁹ οὐ γὰρ παρ' ἄλλων. Sc. οὐ σωφρονοίῃ ἐλπίζων (εἰ ἐλπίζοι) μείζω παρ' ἄλλων. Below, with οὐδ' ἂν ἄλλως, the construction is οὐδ' ἂν σωφρονοίῃ ἐλπίζων ἄλλως ἢ εἰ, κ.τ.λ.

²⁰ ἔρχουσί τε. To this corre-ponds καὶ ὅτε . . . οὐκ ἐπέτρεψε.

The strictly accurate form of the sentence would have been ἔρχουσί τε πειθόμενος καὶ οὐκ ἐπιτρέψας. Below, παρὰ τοὺς ἄλλους is "beyond all others." Cf. I. iv. 11, παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ βιοτεύουσι.

τισὶ τῶν πολιτῶν ἀγαγεῖν τινα ²¹ ἐπὶ θανάτῳ, μόνος οὐκ ἐπείσθη διὰ τὸ παρὰ τοὺς νόμους αὐτῷ προστάττεσθαι. 4. καὶ ὅτε τὴν ὑπὸ Μελήτου ²² γραφὴν ἔφεινε, τῶν ἄλλων εἰωθότων ἐν τοῖς δικαστηρίοις πρὸς χάριν τε τοῖς δικασταῖς διαλέγεσθαι καὶ κολακεύειν καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ τὰ τοιαῦτα πολλῶν πολλάκις ὑπὸ τῶν δικαστῶν ἀφιεμένων, ἐκεῖνος οὐδὲν ἠθέλησε τῶν εἰωθότων ἐν τῷ δικαστηρίῳ παρὰ τοὺς νόμους ποιῆσαι, ἀλλὰ ῥαδίως ἂν ἀφεθείς ²³ ὑπὸ τῶν δικαστῶν, εἰ καὶ μετρίως τι τούτων ἐποίησε, προεῖλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν. 5. Καὶ ἔλεγε δὲ οὕτως καὶ πρὸς ἄλλους μὲν πολλάκις, οἶδα δὲ ποτε αὐτὸν καὶ πρὸς Ἰππίαν ²⁴ τὸν Ἡλείου περὶ τοῦ δικαίου τοιάδε διαλεχθέντα· διὰ χρόνου γὰρ ἀφικόμενος ὁ Ἰππίας Ἀθήναζε παρεγένετο τῷ Σωκράτει λέγοντι πρὸς τινας, ὡς θαυμαστὸν εἶη τό, εἰ μὲν τις βούλοιτο σκυτέα διδάσασθαι ²⁵ τινα ἢ τέκτονα

²¹ ἀγαγεῖν τινα. During the tyranny of the Thirty at Athens, Socrates, with others, was directed by them to bring back to Athens Leon, a citizen who had retired to Salamis, his native place. Cf. Plato, Apol. p. 32 C.

²² τὴν ὑπὸ Μελήτου. Γραφὴν φέγειν is the same in sense as a passive verb, and is therefore constructed like one. Cf. III. iv. 1, τραύματα ὑπὸ τῶν πολεμίων ἔχων.

²³ ἂν ἀφεθείς. Cf. II. ii. 13, οὐδὲν ἂν τούτου πράξαντος. Below, in εἰ καὶ μετρίως, καὶ qualifies μετρίως, "even to a moderate extent."

²⁴ πρὸς Ἰππίαν. There is an amusing description of this sophist in Plato's Dialogue of the Hippias. He was a vain, conceited man, and a dandy withal.

He there boasts that all his dress, ring, shoes, &c., were made by his own hand.

²⁵ διδάσασθαι. Sc. ὥστε σκυτέα εἶναι, "to get any one taught to be a shoemaker." This is a common meaning of διδάσκεισθαι in the middle voice. Cf. Plato, Meno 93 B, τὸν υἱὸν ἱππεία μὲν ἐδιδάξατο ἀγαθόν. Εἰ μὲν τις βούλοιτο has ἐὰν δέ τις βούληται to correspond, for φασὶ δέ τινες is only parenthetical. This sudden intrusion of the *oratio recta* is curious. The sentence must either be a reflection of Xenophon's own, which is improbable, or the writer forgot himself for a moment, and put the actual words of Socrates down. I think μὴ εἰδέναι depends on θαυμαστόν, the sentence φασὶ . . . διδάζοντων being quite a paren-

ἡ χαλκία ἢ ἱππία, μὴ ἀπορεῖν, ὅποι ἂν πέμψας τούτου τύχοι· φασὶ δέ τινες καὶ ἵππον καὶ βούν τῷ βουλομένῳ δικαίους ποιήσασθαι πάντα μεστὰ εἶναι τῶν διδασκόντων· ἐὰν δέ τις βούληται ἢ αὐτὸς μαθεῖν τὸ δίκαιον ἢ υἱὸν ἢ οἰκέτην διδάξασθαι, μὴ εἶναι²⁶ ὅποι ἂν ἐλθὼν τύχοι τούτου. 6. Καὶ ὁ μὲν Ἰππίας ἀκούσας ταῦτα, ὥσπερ ἐπισκώπτων αὐτόν· "Ἐτι γὰρ σύ, ἔφη, ὦ Σώκρατες, ἐκεῖνα τὰ αὐτὰ λέγεις, ἃ ἐγὼ πάλαι ποτέ σου ἤκουσα; καὶ ὁ Σωκράτης· "Ὁ δέ γε τούτου δεινότερον, ἔφη, ὦ Ἰππία, οὐ μόνον αἰεὶ τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ τῶν αὐτῶν· σὺ δ' ἴσως διὰ τὸ πολυμαθὴς εἶναι περὶ τῶν αὐτῶν οὐδέποτε τὰ αὐτὰ λέγεις. 7. Ἀμέλει, ἔφη, πειρῶμαι καινόν τι λέγειν αἰεὶ. Πότερον²⁷, ἔφη, καὶ περὶ ὧν ἐπίστασαι, οἷον περὶ γραμμάτων, ἐὰν τις ἔρηται σε, πόσα καὶ ποῖα Σωκράτους ἐστίν, ἅλλα μὲν πρότερον, ἅλλα δὲ νῦν πειρᾷ λέγειν; ἢ περὶ ἀριθμῶν τοῖς ἐρωτῶσιν, εἰ τὰ δις πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ νῦν, ἃ καὶ πρότερον, ἀποκρίνη; Περὶ μὲν τούτων, ἔφη, ὦ Σώκρατες, ὥσπερ σύ, καὶ ἐγὼ αἰεὶ τὰ αὐτὰ λέγω, περὶ μέντοι τοῦ δικαίου πάννυ οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναιτ' ἀντειπεῖν. 8. Νῆ τὴν Ἥραν, ἔφη, μέγα λέγεις ἀγαθὸν εὐρηκέαναι, εἰ παύσονται μὲν οἱ δικασταὶ δίχα ψηφίζόμενοι, παύ-

thesis, although it seems to have modified εἰ μὲν τις βούλοιο into ἐὰν δέ τις βούληται.

²⁶ μὴ εἶναι. "That there was no place, whither going," &c.

²⁷ Πότερον. Πότερον is not to be joined with ἢ, so as to make a disjunctive question, "is it about—or—?" Kühner is right in saying the words do not mean "utrum . . . an," but ἢ is simply "aut." For there is no opposition intended between γραμμάτων and ἀριθμῶν; they are only in-

stances of the same class of things with respect to which it is impossible to give various answers. Πότερον is often found alone. Cf. Plato, Lysis 205 A, πότερον καὶ τὸ ἐρᾶν ἕκαστος εἰ; A similar passage to this in Xenophon is found in Plato, Meno 96 D, πότερόν ποτε οὐδ' εἰσὶν ἀγαθοὶ ἄνδρες ἢ τίς ἂν εἴη τρόπος τῆς γενέσεως τῶν ἀγαθῶν γιγνομένων, "I wonder whether there are no good men at all, or what way," &c.

σονται δὲ οἱ πολῖται περὶ τῶν δικαίων ἀντιλέγοντές τε καὶ ἀντιδικοῦντες καὶ στασιάζοντες, παύσονται δὲ αἱ πόλεις διαφερόμεναι περὶ τῶν δικαίων καὶ πολεμοῦσαι· καὶ ἐγὼ μὲν οὐκ οἶδ' ²⁸, ὅπως ἂν ἀπολειφθεῖν σου πρὸ τοῦ ἀκούσαι τηλικούτον ἀγαθὸν εὐρηκότος. 9. Ἄλλὰ μὰ Δί', ἔφη, οὐκ ἀκούσῃ, πρὶν γ' ἂν αὐτὸς ἀποφῇνη, ὅτι νομίζεις τὸ δίκαιον εἶναι· ἀρκεῖ γάρ, ὅτι τῶν ἄλλων καταγελαῖς ἐρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς δ' οὐδενὶ θέλων ὑπέχειν λόγον οὐδὲ γνώμην ἀποφαίνεσθαι περὶ οὐδενός. 10. Τί δέ; ὦ Ἰππία, ἔφη, οὐκ ἦσθησαι, ὅτι ἐγὼ ἂν δοκεῖ μοι δίκαια εἶναι οὐδὲν παύομαι ἀποδεικνύμενος; Καὶ ποῖος δὴ σοι ²⁹, ἔφη, οὗτος ὁ λόγος ἐστίν; Εἰ δὲ μὴ λόγῳ, ἔφη, ἀλλ' ἔργῳ ἀποδείκνυμαι· ἢ οὐ δοκεῖ σοι ἀξιοτεκμαρτότερον τοῦ λόγου τὸ ἔργον εἶναι; Πολύ γε νῆ Δί', ἔφη· δίκαια μὲν γὰρ λέγοντες πολλοὶ ἄδικοι ποιοῦσι, δίκαια δὲ πράττων οὐδ' ἂν εἰς ἄδικος εἴη. 11. Ἦσθησαι οὖν ³⁰ πῶποτε μου ἢ ψευδομαρτυροῦντος ἢ συκοφαντοῦντος ἢ φίλους ἢ πόλιν εἰς στάσιν ἐμβάλλοντος ἢ ἄλλο τι ἄδικον πράττοντος; Οὐκ ἔγωγε, ἔφη. Τὸ δὲ τῶν ἀδίκων ἀπέχεσθαι οὐ δίκαιον ἡγή; Δῆλος εἶ, ἔφη, ὦ Σώκρατες, καὶ νῦν διαφεύγειν ἐγχειρῶν τὸ ἀποδείκνυσθαι γνώμην, ὅτι νομίζεις τὸ δίκαιον· οὐ γὰρ ἂν πράττουσιν οἱ δίκαιοι, ἀλλ' ἂν μὴ πράττουσι, ταῦτα λέγεις. 12. Ἄλλ' ὦ μὴν ἔγωγε, ἔφη ὁ Σωκράτης, τὸ μὴ θέλεις ἀδικεῖν ἱκανὸν δικαιοσύνης ἐπίδειγμα εἶναι· εἰ δέ σοι μὴ δοκεῖ, σκέψαι, εἰς τὸδε σοι μᾶλλον ἀρέσκη· φημὶ γὰρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι. Ἄρα τὸ αὐτὸ λέγεις, ὦ Σώκρατες, νόμιμόν τε καὶ δίκαιον εἶναι; Ἐγωγε, ἔφη. 13. Οὐ γὰρ

²⁸ ἐγὼ μὲν οὐκ οἶδ'. The clause opposed to this in the writer's mind, to account for μὲν, must have been οἱ δὲ ἄλλοι τάχ' ἂν ἀπολειφθεῖεν βῆρον, or the like.

²⁹ Καὶ ποῖος δὴ σοι. Cf. I. iii.

10.

³⁰ Ἦσθησαι οὖν. In I. vi. 4 there is τί χαλεπὸν ἦσθησαι τοῦ· μου βίον; Thucyd. i. 70 has περὶ ὧν οὐκ ἐπὶθάνεσθαι.

αἰσθάνομαί σου, ὅποῖον³¹ νόμιμον ἢ ποῖον δίκαιον λέγεις. Νόμους δὲ πόλεως, ἔφη, γιννώσκεις; Ἐγώ γε, ἔφη. Καὶ τίνας τούτους νομίζεις; Ἄ οἱ πολῖται, ἔφη, συνθέμενοι ἅ τε δεῖ ποιεῖν καὶ ὧν ἀπέχεσθαι ἐγράψαντο. Οὐκ οὖν, ἔφη, νόμιμος μὲν ἂν εἴη ὁ κατὰ ταῦτα πολιτευόμενος, ἄνομος δὲ ὁ ταῦτα παραβαίνων; Πάνυ μὲν οὖν, ἔφη. Οὐκ οὖν καὶ δίκαια μὲν ἂν πράττοι ὁ τούτοις πειθόμενος, ἄδικοι δ' ὁ τούτοις ἀπειθῶν Πάνυ μὲν οὖν. Οὐκ οὖν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικοι ἄδικος; Πῶς γὰρ οὐ; Ὁ μὲν ἄρα νόμιμος δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος. 14. Καὶ ὁ Ἰππίας· Νόμους δ', ἔφη, ὦ Σώκρατες, πῶς ἂν τις ἡγήσαιο σπουδαῖον πρᾶγμα εἶναι ἢ τὸ πείθεσθαι αὐτοῖς, οὓς γε πολλάκις αὐτοὶ οἱ θέμενοι ἀποδοκιμάσαντες μετατίθενται; Καὶ γὰρ πόλεμον³², ἔφη ὁ Σωκράτης, πολλάκις ἀράμεναι αἱ πόλεις πάλιν εἰρήνην ποιοῦνται. Καὶ μάλα, ἔφη. Διάφορον οὖν τι οἶε ποιεῖν, ἔφη, τοὺς τοῖς νόμοις πειθομένους φανλίζων, ὅτι καταλυθεῖεν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις εὐτακτοῦντας ψέγοις, ὅτι γένοιτ' ἂν εἰρήνη; ἢ καὶ τοὺς ἐν τοῖς πολέμοις ταῖς πατρίσι προθύμως βοηθοῦντας μέμφῃ; 15. Μὰ Δί' οὐκ ἔγωγ', ἔφη. Λυκοῦργον δὲ τὸν Λακεδαιμόνιον, ἔφη ὁ Σωκράτης, καταμεμάθηκας, ὅτι οὐδὲν ἂν διάφορον τῶν ἄλλων πόλεων τὴν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι τοῖς νόμοις μάλιστα ἐνεργάσατο αὐτῇ; τῶν δὲ ἀρχόντων ἐν ταῖς πόλεσιν οὐκ οἶσθα, ὅτι, οὔτινες ἂν τοῖς πολίταις αἰτιώτατοι ᾧσι τοῦ τοῖς νόμοις

³¹ ὅποῖον. For the union of the indirect and direct interrogatives cf. I. i. 11, ὅπως ἔφην ὁ κόσμος καὶ τίσιν ἀνάγκαις ἕκαστα γίγνεται.

³² Καὶ γὰρ πόλεμον. The γάρ refers to a suppressed clause, οὐδὲν λέγεις, καὶ γάρ, κ.τ.λ. "Your

remark about laws is not to the purpose, it would apply to war as well (καί); and yet it is obviously untrue there." Below, καὶ τοὺς ἐν τοῖς πολέμοις is, in the same way, "those who help their country in its wars, as well as those who observe its laws."

πείθεσθαι, οὔτοι ἄριστοί εἰσι; καὶ πόλις, ἐν ᾗ μάλιστα οἱ πολῖται τοῖς νόμοις πείθονται, ἐν εἰρήνῃ τε ἄριστα διάγει καὶ ἐν πολέμῳ ἀνυπόστατός ἐστιν; 16. ἀλλὰ μὴν καὶ ὁμόνοιά γε μέγιστόν τε ἀγαθὸν δοκεῖ ταῖς πόλεσιν εἶναι, καὶ πλειστάκις ἐν αὐταῖς αἷ τε γερούσιαι καὶ οἱ ἄριστοι ἄνδρες παρακελεύονται τοῖς πολίταις ὁμονοεῖν, καὶ πανταχοῦ ἐν τῇ Ἑλλάδι νόμος κεῖται τοὺς πολίτας ὁμνύναι ὁμονοήσειν, καὶ πανταχοῦ ὁμνύουσι τὸν ὄρκον τοῦτον· οἶμαι δ' ἐγὼ ταῦτα γίνεσθαι, οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρίνωσιν³³ οἱ πολῖται, αὐδ' ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαινῶσιν, οὐδ' ὅπως τοὺς αὐτοὺς ποιητὰς αἰρῶνται, οὐδ' ἵνα τοῖς αὐτοῖς ἡδῶνται, ἀλλ' ἵνα τοῖς νόμοις πείθωνται· τούτοις γὰρ τῶν πολιτῶν ἐμμενόντων, αἱ πόλεις ἰσχυρόταταί τε καὶ εὐδαιμονέσταται γίνονται· ἄνευ δὲ ὁμονοίας οὐτ' ἂν πόλις εὖ πολιτευθεῖη, οὐτ' οἶκος καλῶς οἰκηθεῖη. 17. Ἰδίᾳ δὲ πῶς μὲν ἂν τις ἦττον ὑπὸ πόλεως ζημιόιτο, πῶς δ' ἂν μᾶλλον τιμῶτο, ἢ εἰ τοῖς νόμοις πείθοιτο; πῶς δ' ἂν ἦττον ἐν τοῖς δικαστηρίοις ἡττῶτο, ἢ πῶς ἂν μᾶλλον νικῶη; τίνι δ' ἂν τις μᾶλλον³⁴ πιστεύσειε παρακαταθέσθαι ἢ χρήματα ἢ υἱὸν ἢ θυγατέρα, τίνα δ' ἂν ἡ πόλις ὅλη ἀξιοπιστότερον ἡγήσαιτο τοῦ νομίμου; παρὰ τίνος δ' ἂν μᾶλλον τῶν δικαίων τύχοιεν ἢ γονεῖς ἢ οἰκεῖοι ἢ οἰκέται ἢ φίλοι ἢ πολῖται ἢ ξένοι; τίνι δ' ἂν μᾶλλον πολέμιοι πιστεύσειαν ἢ ἀνοχὰς³⁵ ἢ σπονδὰς ἢ συνθήκας περὶ εἰρήνης; τίνι

³³ κρίνωσιν. "Assign the victory to," a meaning to which the verb easily passes. The full expression occurs Plato, Rep. 399 E, κρίνοντες τὸν Ἀπόλλω πρὸ Μαρσύου.

³⁴ τίνι δ' ἂν τις μᾶλλον. This is not the same construction as that in II. vi. 6, τούτῃ πιστεύομεν εὖ ποιήσειν, for *there* the

subject of the infinitive is the person designated by the pronoun, *here* it is not. I think the infinitive depends on *ὥστε* understood. Kühner makes τίνι depend, not on πιστεύσειε, but on παρακαταθέσθαι.

³⁵ ἢ ἀνοχὰς. This is apparently a kind of cognate accusative, replacing πίστιν, as partly

δ' ἂν μᾶλλον ἢ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γίνεσθαι, τῷ δ' ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειαν ἢ ἡγεμονίαν ἢ φρουραρχίαν ἢ πόλεις; τίνα δ' ἂν τις εὐεργετήσας ὑπολάβοι χάριν κομιεῖσθαι μᾶλλον ἢ τὸν νόμιμον; ἢ τίνα μᾶλλον ἂν τις εὐεργετήσειεν ἢ παρ' οὗ χάριν ἀπολήψεσθαι νομίζει; τῷ δ' ἂν τις βούλοιτο μᾶλλον φίλος εἶναι ἢ τῷ τοιούτῳ, ἢ τῷ ἥττον ἐχθρός; τῷ δ' ἂν τις ἥττον πολεμήσειεν ἢ ὃ ἂν μάλιστα μὲν φίλος εἶναι βούλοιτο, ἥκιστα δ' ἐχθρός, καὶ ὃ πλείστοι³⁶ μὲν φίλοι καὶ σύμμαχοι βούλονται εἶναι, ἐλάχιστοι δ' ἐχθροὶ καὶ πολέμιοι; 18. Ἐγὼ μὲν οὖν, ὦ Ἱππία, τὸ αὐτὸ ἐπιδείκνυμι νόμιμόν τε καὶ δίκαιοι εἶναι, σὺ δ' εἰ τὰναντία γινώσκεις, δίδασκε. Καὶ ὁ Ἱππίας· Ἀλλά, μὰ τὸν Δία, ἔφη, ὦ Σώκρατες, οὐ μοι δοκῶ τὰναντία γινώσκειν οἷς εἴρηκας περὶ τοῦ δικαίου. 19. Ἀγράφους δέ τινας οἶσθα, ἔφη, ὦ Ἱππία, νόμους; Τούς γ' ἐν πάσῃ, ἔφη, χώρα κατὰ ταῦτα νομιζομένους. Ἐχοῖς ἂν οὖν εἰπεῖν, ἔφη, ὅτι οἱ ἄνθρωποι αὐτοὺς ἔθεντο³⁷; Καὶ πῶς ἂν, ἔφη, οἷ γε οὔτε συνελθεῖν ἅπαντες ἂν δυνηθεῖεν οὔτε ὁμόφωνοί εἰσι; Τίνας οὖν, ἔφη, νομίζεις τεθεικέναι τοὺς νόμους τούτους; Ἐγὼ μὲν, ἔφη, θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ παρὰ πᾶσιν ἀνθρώποις πρῶτον νομίζεται θεοὺς σέβειν. 20. Οὐκ οὖν καὶ γονέας τιμᾶν

equivalent to it. Cf. I. i. 5, ταῦτα δὲ τίς ἂν ἄλλῳ πιστεύσειεν ἢ θεῷ; In the next clause, πιστεύειν ἡγεμονίαν, the construction is the usual one.

³⁶ ὃ πλείστοι. Sc. ἂν, which of course is to be taken, not with ὃ, but βούλονται.

³⁷ ἔθεντο. Below there is τεθεικέναι, and properly. In the present sentence, men are spoken of as meeting and passing laws for themselves, for their own use.

Below, there is supposed to be some external legislator, who passed laws for mankind. Cf. Plato, Hipp. Maj. 284 D, τίθενται τὸν νόμον οἱ τιθέμενοι, and, directly after, οἱ ἐπιχειροῦντες τοὺς νόμους τιθέναι. But nevertheless, as a legislator may himself be regarded as subject to the law, the middle is used in his case sometimes. Cf. Plato, Leg. 630 D, οἰώμεθα Λυκοῦργόν τε καὶ Μίνω τίθεσθαι τὰ νόμιμα.

πανταχοῦ νομίζεται; Καὶ τοῦτο, ἔφη. Οὐκουν καὶ μήτε γονέας παισὶ μίγνυσθαι μήτε παῖδας γονεῦσιν, Οὐκέτι μοι δοκεῖ, ἔφη, ὦ Σώκρατες, οὗτος θεοῦ³⁸ νόμος εἶναι. Τί δὴ; ἔφη. "Οτι αἰσθάνομαι τινας, ἔφη, παραβαίνοντας αὐτόν. 21. Καὶ γὰρ ἄλλα πολλά, ἔφη, παρανομοῦσιν ἄλλ' οὖν³⁹ δίκην γέ τοι διδόασιν οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἣν οὐδενὶ τρόπῳ δυνατὸν ἀνθρώπῳ διαφυγεῖν, ὥσπερ τοὺς ὑπ' ἀνθρώπων κειμένους νόμους ἐνιοι παραβαίνοντες διαφεύγουσι τὸ δίκην διδόναι, οἱ μὲν λανθάνοντες, οἱ δὲ βιαζόμενοι. 22. Καὶ ποίαν, ἔφη, δίκην, ὦ Σώκρατες, οὐ δύνανται διαφεύγειν γονεῖς τε παισὶ καὶ παῖδες γονεῦσι μιγνύμενοι; Τὴν μεγίστην νῆ Δί', ἔφη· τί γὰρ ἂν μείζον πάθοιεν ἄνθρωποι τεκνοποιοῦμενοι τοῦ κακῶς τεκνοποιεῖσθαι; 23. Πῶς οὖν, ἔφη, κακῶς οὗτοι τεκνοποιοῦνται, οὓς γε οὐδὲν κωλύει ἀγαθούς αὐτοὺς ὄντας ἐξ ἀγαθῶν παιδοποιεῖσθαι; "Οτι νῆ Δί', ἔφη, οὐ μόνον ἀγαθούς δεῖ τοὺς ἐξ ἀλλήλων παιδοποιούμενους εἶναι, ἀλλὰ καὶ ἀκμάζοντας τοῖς σώμασιν ἢ δοκεῖ σοι ὅμοια τὰ σπέρματα εἶναι τὰ τῶν ἀκμαζόντων τοῖς τῶν μήπω ἀκμαζόντων ἢ τῶν παρηκμακότων; Ἀλλὰ μὰ Δί', ἔφη, οὐκ εἰκὸς ὅμοια εἶναι. Πότερα οὖν, ἔφη, βελτίω; Δῆλον ὅτι, ἔφη, τὰ τῶν ἀκμαζόντων. Τὰ τῶν μὴ ἀκμαζόντων ἄρα οὐ σπουδαῖα; Οὐκ εἰκὸς μὰ Δί', ἔφη. Οὐκουν οὕτω γε οὐ δεῖ παιδοποιεῖσθαι; Οὐ γὰρ οὖν, ἔφη. Οὐκουν οἷ γε οὕτω παιδοποιοῦμενοι ὥς οὐ δεῖ παιδοποιεῖσθαι; Ἐμοιγε δοκεῖ, ἔφη. Τίνες οὖν ἄλλοι, ἔφη, κακῶς ἂν παιδοποιεῖντο, εἴγε μὴ

³⁸ οὗτος θεοῦ. "This seems to be a law," otherwise νόμος would require the article. For the force of οὐκέτι in this clause, cf. III. iv. 10, ἀλλὰ τὸ μάχεσθαι οὐκέτι ἀμφοτέρων.

³⁹ ἄλλ' οὖν. "But then—as a

consequence—they certainly undergo justice at all events." They commit the transgression, but at all events they have to suffer in consequence (οὖν). Below, for καὶ ποίαν, cf. III. xi. 10.

οὔτοι; 24. Ὅμογνωμονῶ σοι, ἔφη, καὶ τοῦτο. Τί δέ; τοὺς εὖ ποιούντας ἀντευεργετεῖν οὐ πανταχοῦ νόμιμόν ἐστι; Νόμιμον, ἔφη παραβαίνεται δὲ καὶ τοῦτο. Οὐκ οὐ καὶ οἱ τοῦτο παραβαίνοντες δίκην δίδόασι, φίλων μὲν ἀγαθῶν ἔρημοι γιγνόμενοι, τοὺς δὲ μισοῦντας ἑαυτοὺς ἀναγκαζόμενοι διώκειν ἢ οὐχ οἱ μὲν εὖ ποιούντες τοὺς χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσίν, οἱ δὲ μὴ ἀντευεργετοῦντες τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν μισοῦνται ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν τοῖς τοιούτοις χρῆσθαι τούτους μάλιστα διώκουσι; Νῆ τὸν Δί', ὦ Σώκρατες, ἔφη, θεοῖς ταῦτα πάντα⁴⁰ ἔοικε· τὸ γὰρ τοὺς νόμους αὐτοὺς⁴¹ τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν βελτίονος ἢ κατ' ἀνθρώπου νομοθέτου δοκεῖ μοι εἶναι. 25. Πότερον οὖν, ὦ Ἰππία, τοὺς θεοὺς ἡγῇ τὰ δίκαια νομοθετεῖν ἢ ἄλλα τῶν δικαίων⁴²; Οὐκ ἄλλα μὰ Δί', ἔφη· σχολῇ γὰρ ἂν ἄλλος γέ τις τὰ δίκαια νομοθετήσειεν, εἰ μὴ θεός. Καὶ τοῖς θεοῖς⁴³ ἄρα, ὦ Ἰππία, τὸ αὐτὸ δίκαιόν τε καὶ νόμιμον εἶναι ἀρέσκει.

⁴⁰ θεοῖς ταῦτα πάντα. "All these arrangements seem like the Gods," i. e. "to the arrangements of the Gods;" a construction to be compared with III. vi. 8, ἡ τῆς πόλεως δύναμις ἡττων τῶν ἐναντίων, sc. τῆς τῶν ἐναντίων.

⁴¹ τοὺς νόμους αὐτοὺς. Socrates means by this, that the laws, by their essential operation, work out the penalty of transgression. Merely human laws do not: they require machinery from without to punish the breach of them. If a man steals undetected, he escapes the penalty attached by human law to theft: the penalty awarded by the divine he cannot escape. So far, the divine law is more perfect than human law

(βελτίονος ἢ κατ' ἀνθρώπου νομοθέτου, for which cf. I. vii. 4).

⁴² ἄλλα τῶν δικαίων. "Other than what is just," ἄλλος taking the construction of comparatives, either with a genitive as here, or with ἤ. Cf. Plato, Theæt. 186 E, καταφανέστατον γέγονεν ἄλλο δὲ αἰσθήσεως ἐπιστήμη. Below, for σχολῇ, cf. III. xiv. 3.

⁴³ Καὶ τοῖς θεοῖς. "The Gods then also (as well as I) regard the same thing as both just and lawful." Socrates had defined "the just" to be "the lawful," and he shows that the Gods take the same view. But the reasoning is faulty. The laws of the Gods are assumed to be perfect; in that supposition of course "the just" and "the lawful" coincide.

Τοιαῦτα λέγων τε καὶ πράττων δικαιότερους ἐποίει τοὺς πλησιάζοντας.

CHAPTER V.

1. Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας ἑαυτῷ, νῦν αὖ τοῦτο λέξω νομίζων γὰρ ἐγκράτειαν ὑπάρχειν ἀγαθόν⁴⁴ εἶναι τῷ μέλλοντι καλόν τι πράξειν, πρῶτον μὲν αὐτὸς φανερός ἦν τοῖς συνοῦσιν ἡσκηκῶς ἑαυτὸν μάλιστα πάντων⁴⁵ ἀνθρώπων, ἔπειτα διαλεγόμενος προετρέπετο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν. 2. Ἀεὶ μὲν οὖν περὶ τῶν πρὸς ἀρετὴν χρησίμων αὐτὸς τε διετέλει μεμνημένος καὶ τοὺς συνόντας πάντας ὑπομνήσκων οἶδα δὲ ποτε αὐτὸν καὶ πρὸς Εὐθύδημον περὶ ἐγκρατείας τοιάδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἄρα καλὸν καὶ μεγαλεῖον νομίζεις εἶναι καὶ ἀνδρὶ καὶ πόλει κτήμα ἐλευθερίαν; Ὡς οἶόν τέ γε μάλιστα, ἔφη. 3. Ὅστις οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν καὶ διὰ ταύτας⁴⁶

The laws of the Gods are an embodiment of pure justice, and there can be no divergence between justice and law. But amongst men law—if by law be meant legislative enactments—is imperfect, and is not therefore synonymous with justice; there are unjust laws as well as just. If laws were what they ought to be, and not what they actually are, the position of Socrates would be a sound one.

⁴⁴ ὑπάρχειν ἀγαθόν. The construction is νομίζων ἀγαθόν εἶναι ἐγκράτειαν ὑπάρχειν.

⁴⁵ μάλιστα πάντων. As Kühner says, πάντων is probably neuter here, and although, just before, μδ-

λιστα πάντων ἀνθρώπων is "more than any other man," here the words mean "as much as possible." Cf. IV. v. 9, πάντων μάλιστα ἡδεσθαι ποιεῖ. For ὡς οἶόν τέ γε μάλιστα, cf. IV. ii. 11. Translate "as far so as possible at all events," if that be a sufficient answer to your question. The words seem partly ironical. "Do you think this good?" "About as good as it can be, at all events, if that satisfies you."

⁴⁶ διὰ ταύτας. The difference between διὰ with a genitive and accusative is well exemplified here, "through the medium of the body," and "owing to these pleasures."

μὴ δύναται πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλεύθερον εἶναι; "Ἡκιστα, ἔφη. "Ἰσως γὰρ ἐλεύθερον φαίνεται σοι τὸ πράττειν τὰ βέλτιστα, εἴτα τὸ ἔχειν τοὺς κωλύοντας τὰ τοιαῦτα ποιεῖν ἀνελεύθερον νομίζεις; Παντάπασί γε, ἔφη. 4. Παντάπασιν ἄρα σοι δοκοῦσιν οἱ ἀκρατεῖς ἀνελεύθεροι εἶναι; Νῆ τὸν Δί', ἔφη, εἰκότως. Πότερον δέ σοι δοκοῦσιν οἱ ἀκρατεῖς κωλύεσθαι μόνον τὰ κάλλιστα πράττειν, ἢ καὶ ἀναγκάζεσθαι τὰ αἰσχιστα ποιεῖν; Οὐδὲν ἤττον ἔμοιγ', ἔφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι⁴⁷ ἢ ἐκεῖνα κωλύεσθαι. 5. Ποίους δέ τινας δεσπότης ἡγῇ τοὺς τὰ μὲν ἄριστα κωλύοντας, τὰ δὲ κάκιστα ἀναγκάζοντας; 'Ὡς δυνατόν νῆ Δί', ἔφη, κακίστους. Δουλείαν δὲ ποίαν κακίστην νομίζεις εἶναι; 'Εγὼ μὲν, ἔφη, τὴν παρὰ τοῖς κακίστοις δεσπότηαις. Τὴν κακίστην ἄρα δουλείαν οἱ ἀκρατεῖς δουλεύουσιν; 'Εμοιγε δοκεῖ, ἔφη. 6. Σοφίαν⁴⁸ δὲ τὸ μέγιστον ἀγαθὸν οὐ δοκεῖ σοι ἀπείργουσα τῶν ἀνθρώπων ἢ ἀκρασία εἰς τοῦναντίον αὐτοὺς ἐμβάλλειν; ἢ οὐ δοκεῖ σοι προσέχειν τε τοῖς ὠφελοῦσι καὶ καταμανθάνειν αὐτὰ κωλύειν ἀφέλκουσα ἐπὶ τὰ ἡδέα, καὶ πολλάκις αἰσθανομένους τῶν ἀγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα ποιεῖν τὸ χεῖρον ἀντὶ τοῦ βελτίονος αἰρεῖσθαι; Γίγνεται τοῦτ', ἔφη. 7. Σωφροσύνης δέ, ὦ Εὐθύδημε, τίμι ἂν φαίημεν ἤττον ἢ τῷ ἀκρατεῖ προσήκειν; αὐτὰ γὰρ δήπου⁴⁹ τὰ ἐναντία σωφροσύνης

⁴⁷ ταῦτα ἀναγκάζεσθαι. Sc. πράττειν, not that the word is necessary or really to be supplied, for ταῦτα is an accusative cognate after ἀναγκάζεσθαι, replacing ταύτην τὴν ἀνάγκην.

⁴⁸ Σοφίαν κ.τ.λ. "Does not intemperance, barring off wisdom from men," &c. Of the next clause the construction is ἢ οὐ δοκεῖ σοι ἢ ἀκρασία κωλύειν

προσέχειν, κ.τ.λ.

⁴⁹ αὐτὰ γὰρ δήπου. Here αὐτὰ τὰ ἐναντία seem to be joined in the sense of "very opposite," "absolute contraries." I suppose the article is used, because it is assumed that every thing has an opposite as a matter of course: "the opposites" the two qualities naturally have. Below, τοῖς σωφρονούσι depends on τὰ ἐναντία,

καὶ ἀκρασίας ἔργα ἐστίν. Ὁμολογῶ καὶ τοῦτο, ἔφη. Τοῦ δ' ἐπιμελεῖσθαι ὧν προσήκει οἷ τι κωλυτικώτερον ἀκρασίας εἶναι; Οὐκ οὖν ἔγωγε, ἔφη. Τοῦ δὲ ἀντὶ τῶν ὠφελούντων τὰ βλάπτοντα προαιρεῖσθαι ποιούντος καὶ τούτων μὲν ἐπιμελεῖσθαι, ἐκείνων δὲ ἀμελεῖν πείθοντος καὶ τοῖς σωφρονουσι τὰ ἐναντία ποιεῖν ἀναγκάζοντος οἷ τι ἀνθρώπῳ κάκιον εἶναι; Οὐδέν, ἔφη. 8. Οὐκ οὖν τὴν ἐγκράτειαν τῶν ἐναντίων ἢ⁵⁰ τὴν ἀκρασίαν εἰκὸς τοῖς ἀνθρώποις αἰτίαν εἶναι; Πάνυ μὲν οὖν, ἔφη. Οὐκ οὖν καὶ τῶν ἐναντίων τὸ αἷτιον εἰκὸς ἄριστον εἶναι; Εἰκὸς γάρ, ἔφη. Ἔοικεν ἄρα, ἔφη, ὦ Εὐθύδημε, ἄριστον ἀνθρώπῳ ἢ ἐγκράτεια εἶναι; Εἰκότως γάρ, ἔφη, ὦ Σώκρατες. 9. Ἐκεῖνο δέ. ὦ Εὐθύδημε, ἤδη πώποτε ἐνεθυμήθης; Ποῖον; ἔφη. Ὅτι καὶ ἐπὶ τὰ ἡδέα, ἐφ' ἃπερ μόνον δοκεῖ ἡ ἀκρασία τοὺς ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν, ἡ δ' ἐγκράτεια πάντων μάλιστα ἡδεσθαι ποιεῖ. Πῶς; ἔφη. Ὡςπερ ἡ μὲν ἀκρασία⁵¹ οὐκ ἐῷσα καρτερεῖν οὔτε λιμὸν οὔτε δίψαν οὔτε ἀφροδισίων ἐπιθυμίαν οὔτε ἀγρυπνίαν, δι' ὧν μόνων ἔστιν ἡδέως μὲν φαγεῖν τε καὶ πιεῖν καὶ ἀφροδισιάσαι, ἡδέως δ' ἀναπαύσασθαι τε καὶ κοιμηθῆναι, καὶ περιμείναντας⁵² καὶ ἀνασχομένους,

and the words are equivalent to ποιεῖν τὰ ἐναντία τοῖς αὐτοῖς ἀποιεῖν οἱ σωφρονούντες.

⁵⁰ τῶν ἐναντίων ἢ κ.τ.λ. "The opposite of what intemperance produces." Τὰ ἐναντία is constructed like a comparative. Cf. III. xii. 4, τὰναντία συμβαίνει ἢ τοῖς κακοῖς. Διαφύρος has been often used in the same way in this book. In the next sentence τῶν ἐναντίων means of course "what is opposite" to the effects of intemperance.

⁵¹ Ὡςπερ ἡ μὲν ἀκρασία. Ὡςπερ

does not begin a comparison here, for there is nothing to correspond to it (such as οὕτω καὶ) below, but introduces the answer to the question of Euthydemus (πῶς; ἔφη). Translate, "just so far as." This is not a common use of ὥςπερ; but as πῶς and ὥς, or ὅπως, are correlatives, as interrogatives and relative, it is a very natural use.

⁵² καὶ περιμείναντας κ.τ.λ. These participles agree with the subject of καρτερεῖν, which settles the meaning of καὶ . . . καί.

ἕως ἂν ταῦτα ὡς ἐν ἡδίστα γένηται, κωλύει τοῖς ἀναγκαιοτάτοις τε καὶ συνεχεστάτοις ἀξιολόγως ἡδεσθαι ἢ δ' ἐγκράτεια μόνη ποιούσα καρτερεῖν τὰ εἰρημένα μόνη καὶ ἡδεσθαι ποιεῖ ἀξίως μνήμης ἐπὶ τοῖς εἰρημένοις. Παντάπασιν, ἔφη, ἀληθῆ λέγεις. 10. Ἄλλα μὴν τοῦ μαθεῖν τι⁵³ καλὸν καὶ ἀγαθὸν καὶ τοῦ ἐπιμεληθῆναι τῶν τοιούτων τινός, δι' ὧν ἂν τις καὶ τὸ ἑαυτοῦ σῶμα καλῶς διοικήσειε καὶ τὸν ἑαυτοῦ οἶκον κακῶς οἰκονομήσειε καὶ φίλοις καὶ πόλει ὠφέλιμος γένοιτο καὶ ἐχθροὺς κρατήσειεν, ἀφ' ὧν οὐ μόνον ὠφέλειαι, ἀλλὰ καὶ ἡδοναὶ μέγισται γίγνονται, οἱ μὲν ἐγκρατεῖς ἀπολαύουσι πράττοντες αὐτά, οἱ δ' ἀκρατεῖς οὐδενὸς μετέχουσι· τῷ γὰρ ἂν ἦττον φήσαιμεν τῶν τοιούτων προσήκειν ἢ ᾧ ἥκιστα ἔξεστι ταῦτα πράττειν, κατεχομένῳ⁵⁴ ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυτάτω ἡδονάς; 11. Καὶ ὁ Εὐθύδημος· Δοκεῖς μοι, ἔφη, ὦ Σώκρατες, λέγειν, ὡς ἀνδρὶ ἦττον τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει. Τί γὰρ διαφέρει, ἔφη, ὦ Εὐθύδημε, ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου; ὅστις γὰρ τὰ μὲν κράτιστα μὴ σκοπεῖ, τὰ ἡδίστα δ' ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέρῃ τῶν ἀφρονεστάτων βοσκημάτων; ἀλλὰ τοῖς ἐγκρατέσι μόνοις ἔξεστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων καὶ ἔργῳ καὶ λόγῳ διαλέγοντας κατὰ γένη⁵⁵ τὰ μὲν ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέχεσθαι.

⁵³ τοῦ μαθεῖν τι. The construction of this sentence is of ἐγκρατεῖς ἀπολαύουσι τοῦ μαθεῖν, κ.τ.λ. . . . πράττοντες αὐτά, sc. τὸ μαθεῖν, κ.τ.λ. Ἄφ' ὧν refers to what has just been mentioned, τὸ τῷ ἑαυτοῦ σῶμα διοικεῖν, κ.τ.λ.

⁵⁴ κατεχομένῳ. "Fast bound to the eager pursuit of the nearest pleasures." The intemperate man is such a slave to present gratifi-

cation, that he cannot refrain, even though to gain greater future advantages.

⁵⁵ διαλέγοντας κατὰ γένη. "Dividing them into classes." From this sense of the word Socrates derives διαλέγεσθαι, "to reason logically." The construction is made to depend all through on ἔφη.

12. Καὶ οὕτως ἔφη ἀρίστους τε καὶ εὐδαιμονεστάτους ἄνδρας γίγνεσθαι καὶ διαλέγεσθαι δυνατωτάτους· ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντας κοινῇ βουλευέσθαι διαλέγοντας κατὰ γένη τὰ πράγματα· δεῖν οὖν πειρᾶσθαι ὅ,τι μάλιστα πρὸς τοῦτο ἑαυτὸν ἑτοιμον παρασκευάζειν καὶ τούτου μάλιστα ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίγνεσθαι ἄνδρας ἀρίστους τε καὶ ἡγεμονικωτάτους καὶ διαλεκτικωτάτους.

CHAPTER VI.

1. Ὡς δὲ καὶ διαλεκτικωτέρους ἐπολεῖ τοὺς συνόντας, πειράσομαι καὶ τοῦτο λέγειν Σωκράτης γὰρ τοὺς μὲν εἰδότας, τί ἕκαστον εἴη⁵⁵ τῶν ὄντων, ἐνόμιζε καὶ τοὺς ἄλλοις ἂν ἐξηγηεῖσθαι, τοὺς δὲ μὴ εἰδότας οὐδὲν ἔφη θαυμαστὸν εἶναι αὐτούς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν ὧν ἕνεκα σκοπῶν σὺν τοῖς συνοῦσι, τί ἕκαστον εἴη τῶν ὄντων, οὐδέ ποτ' ἔληγε. Πάντα μὲν οὖν, ἧ διωρίζετο, πολὺ ἔργον ἂν εἴη διεξελεῖν, ἐν ὅσοις δὲ καὶ τὸν τρόπον τῆς ἐπισκέψεως δηλώσειν οἶμαι, τοσαῦτα λέξω. 2. Πρῶτον δὲ περὶ εὐσεβείας ὡδέ πως ἐσκόπει· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ποῖόν τι νομίζεις εὐσεβείαν εἶναι; Καὶ ὅς· Κάλλιστον νῆ Δί', ἔφη. Ἐχεις οὖν εἰπεῖν, ὁποῖός τις ὁ εὐσεβής ἐστίν; Ἐμοὶ μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς τιμῶν. Ἐξέστι δὲ

⁵⁵ τί ἕκαστον εἴη. Socrates, as before observed, may be said to have introduced the practice of definition into argument. His plan was, however, judging from Plato's Dialogues, mainly negative; he dissected the definitions of others, and tested their soundness or unsoundness. For instance, in the Lysis, the various

accounts of friendship are reviewed; in the Laches, of bravery, and so on; and every definition advanced shown to be untenable. Socrates was apparently happier in exposing the badness of other people's definitions than in advancing satisfactory ones of his own; a process naturally less easy than the former.

✓ ὃν ἂν τις βούληται τρόπον τοὺς θεοὺς τιμᾶν ; 3. Οὐκ, ἀλλὰ νόμοι εἰσὶ, καθ' οὓς δεῖ τοῦτο ποιεῖν. Οὐκοῦν ὁ τοὺς νόμους τούτους εἰδὼς εἰδείη ἂν, ὥς δεῖ τοὺς θεοὺς τιμᾶν ; Οἶμαι ἔγωγ', ἔφη. Ἄρ' οὖν ὁ εἰδὼς τοὺς θεοὺς τιμᾶν οὐκ ἄλλως οἶεται δεῖν τοῦτο ποιεῖν ἢ ὥς οἶδεν ; Οὐ γὰρ οὖν, ἔφη. Ἄλλως δέ τις θεοὺς τιμᾷ ἢ ὥς οἶεται δεῖν ; 4. Οὐκ οἶμαι, ἔφη. Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς νομίμως ἂν τοὺς θεοὺς τιμᾷ ; Πάνυ μὲν οὖν. Οὐκοῦν ὁ γε νομίμως τιμῶν ὥς δεῖ τιμᾷ ; Πῶς γὰρ οὗ ; Ὁ δέ γε ὥς δεῖ τιμῶν εὐσεβής ἐστι ; Πάνυ μὲν οὖν, ἔφη. Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὀρθῶς ἂν ἡμῖν εὐσεβής ὠρισμένος εἴη ; Ἐμοὶ γοῦν, ἔφη, δοκεῖ.

5. Ἀνθρώποις δέ ἄρα ἔξεστιν ὃν ἂν τις τρόπον βούληται χρῆσθαι ; Οὐκ, ἀλλὰ καὶ περὶ τούτους ὁ εἰδὼς ἂ ἐστι νόμιμα, καθ' ἃ δεῖ πῶς⁵⁷ ἀλλήλοις χρῆσθαι, νόμιμος ἂν εἴη. Οὐκοῦν οἱ κατὰ ταῦτα χρώμενοι ἀλλήλοις ὥς δεῖ χρώνται ; Πῶς γὰρ οὗ ; Οὐκοῦν οἷ γε ὥς δεῖ χρώμενοι καλῶς χρώνται ; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν οἷ γε τοῖς ἀνθρώποις καλῶς χρώμενοι καλῶς πράττουσι τὰνθρώπεια πράγματα ; Εἰκός γ', ἔφη. Οὐκοῦν οἱ τοῖς νόμοις πειθόμενοι δίκαια οὗτοι ποιοῦσι ; Πάνυ μὲν οὖν, ἔφη. 6. Δίκαια δέ οἴσθα, ἔφη, ὅποια καλεῖται ; Ἄ οἱ νόμοι κελεύουσιν, [ἔφη.] Οἱ ἄρα ποιοῦντες ἃ οἱ νόμοι κελεύουσιν δίκαιά τε ποιοῦσι καὶ ἃ δεῖ ; Πῶς γὰρ οὗ ; Οὐκοῦν οἷ γε τὰ δίκαια ποιοῦντες δίκαιοί εἰσιν ; Οἶμαι ἔγωγ', ἔφη. Οἶει οὖν τινας πείθεσθαι τοῖς νόμοις μὴ εἰδότας ἃ οἱ νόμοι κελεύουσιν ; Οὐκ ἔγωγ', ἔφη. Εἰδότας δέ ἃ δεῖ ποιεῖν οἶει τινὰς οἶεσθαι δεῖν μὴ ποιεῖν ταῦτα ; Οὐκ οἶμαι, ἔφη. Οἶδας

⁵⁷ καθ' ἃ δεῖ πῶς. "We must way it may be necessary;" the behave towards each other in way depending on the various various relations." Πῶς seems to relations in which we stand to mean "any how," "in whatever others.

δέ τινας ἄλλα ποιούντας ἢ ἃ οἴονται δεῖν; Οὐκ ἔγωγ, ἔφη. Οἱ ἄρα τὰ περὶ ἀνθρώπους νόμιμα⁵⁸ εἰδότες τὰ δίκαια οὗτοι ποιούσιν; Πάνυ μὲν οὖν, ἔφη. Οὐκ οἷ γε τὰ δίκαια ποιούντες δίκαιοί εἰσι; Τίνες γὰρ ἄλλοι; ἔφη. Ὅρθῶς ἂν ποτε ἄρα ὀρίζομεθα ὀρίζομενοι δικαίους εἶναι τοὺς εἰδότες τὰ περὶ ἀνθρώπους νόμιμα; *Ἐμοιγε δοκεῖ, ἔφη.

7. Σοφίαν δὲ τί ἂν φήσαιμεν εἶναι; εἰπέ μοι, πότερά σοι δοκοῦσιν οἱ σοφοί, ἃ ἐπίστανται, ταῦτα σοφοὶ εἶναι; ἢ εἰσὶ τινες ἃ μὴ ἐπίστανται σοφοί; Ἀ ἐπίστανται δῆλον ὅτι, ἔφη· πῶς γὰρ ἂν τις, ἃ γε μὴ ἐπίσταιτο, ταῦτα σοφὸς εἴη; Ἀρ' οὖν οἱ σοφοὶ ἐπιστήμη σοφοὶ εἰσι; Τίνι γάρ, ἔφη, ἄλλῃ τις ἂν εἴη σοφός, εἰ γε μὴ ἐπιστήμη; Ἄλλο δέ τι σοφίαν οἶε εἶναι ἢ ᾧ σοφοὶ εἰσιν⁵⁹; Οὐκ ἔγωγε. Ἐπιστήμη ἄρα σοφία ἐστίν; *Ἐμοιγε δοκεῖ. Ἀρ' οὖν δοκεῖ σοι ἀνθρώπῳ δυνατόν εἶναι τὰ ὄντα πάντα ἐπίστασθαι; Οὐδὲ μὰ Δί' ἔμοιγε πολλοστὸν μέρος αὐτῶν. Πάντα μὲν ἄρα σοφὸν οὐχ οἶόν τε ἀνθρώπον εἶναι; Μὰ Δί', οὐ δῆτα, ἔφη. Ὁ ἄρα ἐπίστάται ἕκαστος, τοῦτο καὶ σοφός⁶⁰ ἐστίν; *Ἐμοιγε δοκεῖ.

8. Ἀρ' οὖν, ὦ Εὐθύδημε, καὶ τὰγαθὸν οὕτω ζητη-

⁵⁸ Οἱ ἄρα τὰ . . νόμιμα. There seem combined in this sentence two ambiguities worth noticing, already spoken of in the course of the notes. It is assumed as beyond dispute,—or, rather, Euthydemus has allowed it to pass without question,—that they who know what is lawful (νόμιμα) will do it, making virtue depend on knowledge,—a partial truth only,—leaving out the emotions and passions. It is also tacitly assumed, that the just is identical with the lawful,—an assumption

only warrantable, either on the supposition that laws are always what they should be, or when “the just” is used in a different sense from that it usually bears; principles, that is, of absolute right, accordance with which gives to actual laws their value.

⁵⁹ ἢ ᾧ σοφοὶ εἰσιν. Sc. ἢ τοῦτο ᾧ τινες or οἱ ἄνθρωποι σοφοὶ εἰσιν, the subject of εἰσιν being easily gathered from τις ἂν εἴη σοφός.

⁶⁰ καὶ σοφός. Sc. “wise in this respect as well” (as acquainted with it).

τέον ἐστί; Πῶς; ἔφη. Δοκεῖ σοι τὸ αὐτὸ πᾶσιν ὠφέλιμον εἶναι; Οὐκ ἔμουγε. Τί δέ; τὸ ἄλλω ὠφέλιμον οὐ δοκεῖ σοι ἐνίοτε ἄλλω βλαβερὸν εἶναι; Καὶ μάλα, ἔφη. Ἄλλο δ' ἂν τι φαίης ἀγαθὸν εἶναι ἢ τὸ ὠφέλιμον; Οὐκ ἔγωγ', ἔφη. Τὸ ἄρα ὠφέλιμον⁶¹ ἀγαθὸν ἐστίν, ὅτῳ ἂν ὠφέλιμον ᾖ; Δοκεῖ μοι, ἔφη.

9. Τὸ δὲ καλὸν ἔχοιμεν ἂν πως ἄλλως εἰπεῖν, ἢ, εἰ ἔστιν⁶², ὀνομάξεις καλὸν ἢ σῶμα ἢ σκευὸς ἢ ἄλλ' ὅτιοῦν, δ' οἴσθα πρὸς πάντα καλὸν ὄν; Μὰ Δί' οὐκ ἔγωγ', ἔφη. Ἀρ' οὖν, πρὸς δ' ἂν ἕκαστον χρήσιμον ᾖ, πρὸς τοῦτο ἑκάστῳ καλῶς ἔχει χρῆσθαι; Πάνυ μὲν οὖν, ἔφη. Καλὸν δὲ πρὸς ἄλλο τί ἐστίν ἕκαστον ἢ πρὸς δ' ἑκάστῳ καλῶς ἔχει χρῆσθαι; Οὐδὲ πρὸς ἓν ἄλλο, ἔφη. Τὸ χρήσιμον ἄρα καλὸν ἐστίν, πρὸς δ' ἂν ᾗ χρήσιμον; Ἔμουγε δοκεῖ, ἔφη.

10. Ἀνδρίαν δέ, ὦ Εὐθύδημε, ἄρα τῶν καλῶν νομίζεις εἶναι; Κάλλιστον μὲν οὖν⁶³ ἔγωγ', ἔφη. Χρήσιμον ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρίαν; Μὰ Δί', ἔφη, πρὸς τὰ μέγιστα μὲν οὖν. Ἀρ' οὖν δοκεῖ σοι πρὸς τὰ δεινὰ τε καὶ ἐπικίνδυνα χρήσιμον

⁶¹ Τὸ ἄρα ὠφέλιμον. This is a very simple account of "the good;" that it is that which is ultimately useful. But it is a very different account from Plato's. With him "the good" is an abstract transcendental quality, entirely independent of utility, by participation in which all phenomenal goods become such. The simpler view was probably that of the ex-historical Socrates.

⁶² ἢ, εἰ ἔστιν. This is perhaps corrupt, or, if not, translate: "but as for the beautiful, could we define it in some other way," or "if it exists as beautiful, do

you describe it as either a beautiful body," &c. There is no abstract beauty; but we can only speak of a beautiful body or vessel as having certain definite uses, fitness for which makes its beauty. An abstract beauty can be measured by nothing, for it has no definite use, and therefore no fitness or unfitness for any thing.

⁶³ Κάλλιστον μὲν οὖν. Cf. II. vii. 5 for the corrective force of μὲν οὖν. In the next sentence, οὐ must be taken with πρὸς τὰ ἐλάχιστα, "in matters not the least."

εἶναι τὸ ἀγνοεῖν αὐτά; Ἡκιστά γ' ἔφη. Οἱ ἄρα μὴ φοβούμενοι τὰ τοιαῦτα διὰ τὸ μὴ εἶδέναι τί ἐστὶν οὐκ ἀνδρείοι εἰσιν; Νῆ Δί', ἔφη, πολλοὶ γὰρ ἂν οὕτω γε τῶν τε μαινομένων καὶ τῶν δειλῶν ἀνδρείοι εἴεν. Τί δὲ οἱ καὶ τὰ μὴ δεινὰ δεδοικότες; Ἔτι γε, νῆ Δία, ἦττον, ἔφη. Ἄρ' οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα ὄντας ἀνδρείους ἡγή εἶναι, τοὺς δὲ κακοὺς δειλοὺς; Πάνυ μὲν οὖν, ἔφη. 11. Ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἄλλους τινὰς ἢ τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι; Οὐκ, ἀλλὰ τούτους, ἔφη. Κακοὺς δὲ ἄρα τοὺς οἷους τούτοις⁶⁴ κακῶς χρῆσθαι; Τίνας γὰρ ἄλλους; ἔφη. Ἄρ' οὖν ἕκαστοι χρώνται, ὥς οἴονται δεῖν; Πῶς γὰρ ἄλλως; ἔφη. Ἄρα οὖν οἱ μὴ δυνάμενοι καλῶς χρῆσθαι ἴσασιν, ὥς δεῖ χρῆσθαι; Οὐ δῆπου γε, ἔφη. Οἱ ἄρα εἰδότες, ὥς δεῖ χρῆσθαι, οὗτοι καὶ δύνανται; Μόνοι γ', ἔφη. Τί δέ; οἱ μὴ διημαρτηκότες ἄρα κακῶς χρώνται τοῖς τοιούτοις; Οὐκ οἶμαι, ἔφη. Οἱ ἄρα κακῶς χρώμενοι διημαρτήκασιν; Εἰκός γ', ἔφη. Οἱ μὲν ἄρα ἐπιστάμενοι τοῖς δεινοῖς τε καὶ ἐπικινδύνοις καλῶς χρῆσθαι ἀνδρείοι εἰσιν, οἱ δὲ διαμαρτάνοντες τούτου δειλοὶ; Ἐμοιγε δοκοῦσιν, ἔφη.

12. Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας ἡγεῖτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε· τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἀρχῶν βούλοιο, τυραννίδα· καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελούντων⁶⁵ αἱ ἀρχαὶ καθίστανται, ταύτην τὴν πολι-

⁶⁴ οἷους τούτοις. Cf. I. iv. 6. This view of Courage is very much the same as that in Plato's Laches, where it is defined by Nicias to be "a knowledge of things terrible and not terrible in war" (195 A); but there So-

crates pronounces this definition to be unsatisfactory, and the matter is left undecided.

⁶⁵ τῶν τὰ νόμιμα ἐπιτελούντων. "Those who fulfil all the legal requirements of the State."

τείαν ἀριστοκρατίαν ἐνόμιζεν εἶναι, ὅπου δ' ἐκ τιμημάτων, πλουτοκρατίαν, ὅπου δ' ἐκ πάντων, δημοκρατίαν.

13. Εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι μὴδὲ ἔχων σαφὲς λέγειν, ἀλλ' ἄνευ ἀποδείξεως ἦτοι σοφώτεροι φάσκων εἶναι, ὃν αὐτὸς λέγοι⁶⁶ ἢ πολιτικώτερον ἢ ἀνδρειότερον ἢ ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἂν πάντα τὸν λόγον ὡδὲ πως· 14. Φῆς σὺ ἀμείνω πολίτην εἶναι, ὃν σὺ ἐπαινεῖς, ἢ ὃν ἐγώ; Φημί γὰρ οὐν. Τί οὖν οὐκ ἐκεῖνο πρῶτον ἐπεσκεψάμεθα, τί ἐστὶν ἔργον ἀγαθοῦ πολίτου; Ποιῶμεν τοῦτο. Οὐκοῦν ἐν μὲν χρημάτων διοικήσει κρατοίῃ ἂν ὁ χρήμασιν εὐπορωτέραν ποιῶν τὴν πόλιν; Πάνυ μὲν οὖν, ἔφη. Ἐν δέ γε πολέμῳ ὁ καθυπερτέραν τῶν ἀντιπάλων; Πῶς γὰρ οὐ; Ἐν δέ πρεσβείᾳ ἄρα ὃς ἂν φίλους ἀντὶ πολεμίων παρασκευάζῃ; Εἰκότως γε. Οὐκοῦν καὶ ἐν δημηγορίᾳ ὁ στάσεις τε παύων καὶ ὁμόνοιαν ἐμποιῶν; Ἐμοιγε δοκεῖ. Οὕτω δὲ τῶν λόγων ἐπαναγομένων⁶⁷ καὶ τοῖς ἀντιλέγουσιν αὐτοῖς φανερόν ἐγίγνετο τὰληθές. 15. Ὅποτε δὲ αὐτὸς τι τῷ λόγῳ διεξίῃ, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν⁶⁸ εἶναι λόγον· τουγαροῦν πολὺ μάλιστα ὧν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς ἀκούοντας ὁμολογοῦντας παρείχεν· ἔφη δὲ καὶ Ὀμηρον⁶⁹ τῷ Ὀδυσσεῖ ἀνα-

⁶⁶ ὃν αὐτὸς λέγοι. "The man whom he mentioned himself was either wiser" (than the one Socrates spoke of). For ἐπανήγεν ἂν cf. I. iii. 4.

⁶⁷ ἐπαναγομένων. Sc. ἐπὶ τὴν ὑπόθεσιν.

⁶⁸ ταύτην τὴν ἀσφάλειαν. The article here is unusual, because it is clear that ταύτην is the predicate. I suppose τὴν ἀσφάλειαν means "the safety always assumed to be arrived at in logical

discussion;" one might translate it, "the required security in argument lay here."

⁶⁹ Ὀμηρον. Cf. Odyss. viii. 171. Below, ὡς ἱκανὸν αὐτὸν ὄντα might have been in the dative. As Kühner suggests, it may be perhaps attracted to ἀσφαλῆ ῥήτορα εἶναι. Below, τῶν δοκούντων, κ.τ.λ., is, "what is readily approved by men," what men have no difficulty in admitting.

θεῖναι τὸ ἀσφαλῆ ῥήτορα εἶναι, ὡς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους.

CHAPTER VII.

1. "Ὅτι μὲν οὖν ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δοκεῖ μοι δῆλον ἐκ τῶν εἰρημένων εἶναι, ὅτι δὲ καὶ αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς εἶναι⁷⁰ ἐπεμελεῖτο, νῦν τοῦτο λέξω· πάντων μὲν γὰρ ὧν ἐγὼ οἶδα μάλιστα ἔμελεν αὐτῷ εἰδέναι, ὅτου τις ἐπιστήμων εἴη τῶν συνόντων αὐτῷ, ὧν δὲ προσήκει ἀνδρὶ καλῷ καγαθῷ εἰδέναι, ὅ,τι μὲν αὐτὸς εἰδείη, πάντων προθυμότερα ἐδίδασκεν, ὅτου δὲ αὐτὸς ἀπειρότερος εἴη, πρὸς τοὺς ἐπισταμένους ἤγειν αὐτούς. 2. 'Εδίδασκε δὲ καὶ μέχρι ὅτου δέοι ἔμπειρον εἶναι ἐκάστου πράγματος τὸν ὀρθῶς πεπαιδευμένον· αὐτίκα⁷¹ γεωμετρίαν μέχρι μὲν τούτου ἔφη δεῖν μαθάνειν, ἕως ἱκανὸς τις γένοιτο, εἴ ποτε δεήσειε, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦναι ἢ διανείμαι, ἢ ἔργον ἀποδείξασθαι⁷². οὕτω δὲ τοῦτο ῥάδιον εἶναι μαθεῖν, ὥστε τὸν προσέχοντα τὸν νοῦν τῇ μετρήσει ἅμα τὴν τε γῆν ὁπόση ἐστὶν εἰδέναι καὶ ὡς μετρεῖται ἐπιστάμενον ἀπιέναι. 3. Τὸ δὲ μέχρι τῶν δυσξυνέτων διαγραμμάτων γεωμετρίαν μαθάνειν

⁷⁰ αὐτοὺς εἶναι. This is a less usual construction after ἐπιμελεῖσθαι than the genitive, as in I. ii. 55, ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι.

⁷¹ αὐτίκα. "For instance." Cf. Plato, Repub. 340 D, ἐπεὶ αὐτίκα ἱατρὸν καλεῖς σὺ τὸν ἑξαμαρτάνοντα περὶ τοὺς κάμνοντας;

⁷² ἔργον ἀποδείξασθαι. This seems to me to mean, "to mark out work" for labourers to do,

although one would hardly perhaps have expected the middle; but I do not see what else the words can mean. Kühner considers the sense to be, "to give an account of his measurement," adopted in assigning land, &c.: as far as the usual force of ἀποδείξασθαι goes, this is right; but the whole phrase can hardly mean this.

ἀπεδοκίμαζεν· ὅ,τι μὲν γὰρ ὠφελοίη ταῦτα, οὐκ ἔφη ὁρᾶν· καίτοι οὐκ ἄπειρός γε αὐτῶν ἦν· ἔφη δὲ ταῦτα ἱκανὰ εἶναι ἀνθρώπου βίον κατατρίβειν καὶ ἄλλων πολλῶν τε καὶ ὠφελίμων μαθημάτων ἀποκωλύειν.

4. Ἐκέλευε δὲ καὶ ἀστρολογίας ἐμπείρους γίγνεσθαι, καὶ ταύτης μέντοι⁷³ μέχρι τοῦ νυκτός τε ὥραν καὶ μηνὸς καὶ ἐνιαυτοῦ δύνασθαι γινγνώσκειν ἕνεκα πορείας τε καὶ πλοῦ καὶ φυλακῆς, καὶ ὅσα ἄλλα ἢ νυκτὸς ἢ μηνὸς ἢ ἐνιαυτοῦ πράττεται, πρὸς ταῦτ' ἔχειν τεκμηρίοις χρῆσθαι, τὰς ὥρας τῶν εἰρημένων διαγινγνώσκοντας· καὶ ταῦτα δὲ ῥάδια εἶναι μαθεῖν παρὰ τε τῶν νυκτοθηρῶν καὶ κυβερνητῶν καὶ ἄλλων πολλῶν, οἷς ἐπιμελὲς ταῦτα εἰδέναι. 5. Τὸ δὲ μέχρι τούτου⁷⁴ ἀστρονομίαν μαυθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὐτῇ⁷⁵ περιφορᾷ ὄντα καὶ τοὺς πλανήτας τε καὶ ἀσταθμήτους ἀστέρας γινῶναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ζητοῦντας κατατρίβεσθαι, ἰσχυρῶς ἀπέτρεπεν ὠφέλειαν μὲν γὰρ οὐδεμίαν οὐδ' ἐν τούτοις ἔφη ὁρᾶν· καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν· ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβειν ἀνθρώπου βίον καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν. 6. Ὅλως δὲ τῶν οὐρανίων, ἣ ἕκαστα ὁ θεὸς μηχανᾶται, φροντιστὴν γίγνεσθαι ἀπέ-

⁷³ καὶ ταύτης μέντοι. "This too, however, only up to the point of being able," &c. For ῥάδια instead of ῥάδιον cf. IV. ii. 40, ἃ τε ἐνόμιζεν ἐπιτηδεύειν κρᾶτιστα εἶναι. The word may be used impersonally, although in the plural. Cf. Thucyd. iii. 88, θέρους γὰρ ἀδύνατα ἦν ἐπιστρατεῦειν.

⁷⁴ μέχρι τούτου. What τούτου is, is explained by the sentence μέχρι τοῦ . . . γινῶναι.

⁷⁵ καὶ τὰ μὴ ἐν τῇ αὐτῇ. "The bodies also not carried round in the same revolution" (as the

heavens generally). The fixed stars revolve with the heavens, the planets have a motion of their own. In καὶ τοὺς πλανήτας, the καὶ does not so much add something new to what has preceded, as particularize and explain it, for the planets are already included in the general expression τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα. Cf. I. i. 7, καὶ τοὺς μέλλοντας, κ.τ.λ., and the note there, where a particular case is mentioned of a general remark just made.

τρεπεν· οὔτε γὰρ εὐρετὰ ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι, οὔτε χαρίζεσθαι θεοῖς ἂν ἡγεῖτο τὸν ζητοῦντα ἂ ἐκεῖνοι σαφηνίσαι οὐκ ἐβουλήθησαν· κινδυνεύσαι δ' ἂν ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα οὐδὲν ἦττον ἢ Ἀναξαγόρας⁷⁶ παρεφρόνησεν, ὁ μέγιστον φρονήσας ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι. 7. Ἐκεῖνος γὰρ λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε καὶ ἥλιον ἡγνῶει, ὥς τὸ μὲν πῦρ οἱ ἄνθρωποι ῥαδίως καθορώσιν, εἰς δὲ τὸν ἥλιον οὐ δύνανται ἀντιβλέπειν· καὶ ὑπὸ μὲν τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς οὐ· ἡγνῶει δέ, ὅτι καὶ τῶν ἐκ τῆς γῆς⁷⁷ φυομένων ἄνευ μὲν ἡλίου αὐγῆς οὐδὲν δύναται καλῶς αὔξεσθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαινόμενα πάντα ἀπόλλυται· φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶναι καὶ τοῦτο ἡγνῶει, ὅτι λίθος μὲν ἐν πυρὶ ὦν οὔτε λάμπει οὔτε πολὺν χρόνον ἀντέχει, ὁ δὲ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὦν διαμένει. 8. Ἐκέλευε δὲ καὶ λογισμοὺς μαυθάνειν, καὶ τούτων δὲ ὁμοίως τοῖς ἄλλοις ἐκέλευε φυλάττεσθαι τὴν μάταιον πραγματείαν, μέχρι δὲ τοῦ ὠφελίμου πάντα καὶ αὐτὸς συνεπεσκόπει καὶ συνδιεξῆει τοῖς συνοῦσι. 9. Προέ-ρεπε δὲ σφόδρα καὶ ὑγιείας ἐπιμελεῖσθαι τοὺς συν-πας, παρά τε τῶν εἰδότην μαυθάνοντας ὅσα ἐνδέχεται⁷⁸, καὶ ἑαυτῷ ἕκαστον προσέχοντα διὰ παντὸς τοῦ βίου, τί

⁷⁶ Ἀναξαγόρας. He was one of the Ionic physical school of philosophers (B.C. 500—480). He was a friend of Euripides and Pericles, and banished from Athens on a charge of impiety.

⁷⁷ ὅτι καὶ τῶν ἐκ τῆς γῆς. Some of the editors have καὶ ὅτι. Sauppe edits ὅτι καί, but explains it by supposing a "trajectio," or a removal of καὶ from the right place. It is clear that there are such cases, where particles are

trajected, *τε* especially; but perhaps it is not so here. For καὶ τῶν ἐκ τῆς γῆς φυομένων seems to be "plants even," as contrasted tacitly with men, who have been already mentioned, and are in the speaker's mind assumed to require sunlight for their well-being.

⁷⁸ ἐνδέχεται. The verb is used impersonally. Cf. I. ii. 23, πῶς οὐκ ἐνδέχεται μὴ σωφρονεῖν;

βρῶμα ἢ τί πόμα ἢ ποῖος πόνος συμφέροι αὐτῷ, καὶ πῶς τούτοις χρώμενος ὑγιεινότατ' ἂν διάγοι τοῦ γὰρ οὕτω προσέχοντος⁷⁹ ἑαυτῷ ἔργον ἔφη εἶναι εὐρεῖν ἱατρὸν τὰ πρὸς ὑγίειαν συμφέροντα αὐτῷ μᾶλλον δια-
 γιγνώσκοντα ἑαυτοῦ. 10. Εἰ δέ τις μᾶλλον ἢ κατὰ τὴν ἀνθρωπίνην σοφίαν ὠφελεῖσθαι βούλοιο, συνεβού-
 λευε μαντικῆς ἐπιμελεῖσθαι τὸν γὰρ εἰδότα, δι' ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων σημαίνουσιν, οὐδέποτ' ἔρημον ἔφη γίγνεσθαι συμβουλῆς θεῶν.

CHAPTER VIII.

1. Εἰ δέ τις, ὅτι φάσκοντος αὐτοῦ⁸⁰ τὸ δαιμόνιον ἑαυτῷ προσημαίνειν, ἃ τε δέοι καὶ ἃ μὴ δέοι ποιεῖν, ὑπὸ τῶν δικαστῶν κατεγνώσθη θάνατος, οἶεται αὐτὸν ἐλέγχεσθαι περὶ τοῦ δαιμονίου ψευδόμενον, ἐννοησάτω πρῶτον μὲν, ὅτι οὕτως ἤδη τότε πόρρω τῆς ἡλικίας ἦν, ὥστ', εἰ καὶ μὴ τότε, οὐκ⁸¹ ἂν πολλῷ ὕστερον τελευτῆσαι τὸν βίον,

⁷⁹ τοῦ γὰρ οὕτω προσέχοντος. The genitive *may* depend on μᾶλλον. Translate, "for he said that it would be hard work (ἔργον) to find a physician more skilled than the man who thus attends to himself, more skilled, that is, than himself in what relates to health." Ἐαυτοῦ is then also governed by μᾶλλον, and is added as a kind of afterthought, from τοῦ προσέχοντος being put at the head of the sentence some distance off, for the sake of emphasis. This is the way the passage is generally taken. I believe, however, that τοῦ προσέχοντος is governed by ἔργον. It would be a piece of work (hard work) for the man who, &c., . . . to find, &c.

⁸⁰ φάσκοντος αὐτοῦ. This perhaps depends on κατεγνώσθη (cf. Thucyd. vi. 61, θάνατον κατέγνωσαν αὐτοῦ τε καὶ τῶν μετ' ἐκείνου). If Socrates were warned by his supernatural adviser what to do and what not to do, it might be supposed, Xenophon says, that this adviser would have warned him not to do what eventually led to his death, because he did it.

⁸¹ ὥστ' . . . οὐκ. Ὡστε with an infinitive is of course negated by μὴ, not οὐ. Wherever therefore οὐ occurs in this construction, some particular reason will be found. Here it is a very simple matter, for 'οὐ πολλῷ ὕστερον' are connected together and form a single idea, so that

εἶτα ὅτι τὸ μὲν ἀχθεινότατον τοῦ βίου καὶ ἐν ᾧ πάντες τὴν διάνοιαν μειοῦνται ἀπέλειπεν⁸² ἀντὶ δὲ τούτου τῆς ψυχῆς τὴν ῥώμην ἐπιδειξάμενος εὐκλειαν προσεκτέσαστο, τὴν τε δίκην⁸³ πάντων ἀνθρώπων ἀληθέστατα καὶ ἐλευθεριώτατα καὶ δικαιοτάτα εἰπὼν καὶ τὴν κατάγνωσιν τοῦ θανάτου πραότατα καὶ ἀνδρωδέστατα ἐνεγκών. 2. Ὁμολογεῖται γὰρ οὐδένα πω τῶν μνημονευομένων ἀνθρώπων κάλλιον θάνατον ἐνεγκεῖν ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιώναι διὰ τὸ Δήλια⁸⁴ μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἂν δημοσίᾳ ἀποθνήσκειν, ἕως ἂν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ καὶ τὸν χρόνον τοῦτον ἅπασιν τοῖς συνήθεσι φανερὸς ἐγένετο οὐδὲν ἀλλοιότερον διαβιοῦς ἢ τὸν ἔμπροσθεν χρόνον καίτοι τὸν ἔμπροσθέν γε⁸⁵ πάντων ἀνθρώπων μάλιστα ἐθανμάζετο ἐπὶ τῷ εὐθύμῳς τε καὶ εὐκόλῳς ζῆν. 3. Καὶ

οὐ has nothing to do with ὥστε. When Demosthenes says ὥστε οὐ μεμῆσθαι (De Corona §20, quoted by Kühner), the last two words are equivalent to ἐπιλανθάνεσθαι. The same principle explains why οὐ is found after εἰ, instead of μή. When Plato (Meno, 78 B) says, εἴτε διδακτὸν εἴτ' οὐ διδακτόν, the words οὐ διδακτόν are regarded as a single word, in the sense of "unteachable."

⁸² ἀπέλειπεν. The imperfect is used, I think, because it refers, not so much to the final and momentary act of dissolution, but to his closing moments, viewed as extending through the whole period which elapsed from his condemnation to his death, somewhere about a month.

⁸³ τὴν τε δίκην. "And after pleading on his trial;" where δίκη seems used loosely for his

defence (ἀπολογία) on his trial.

⁸⁴ Δήλια. This refers to the annual θεωρία sent to Delos from Athens, in memory of the release from the annual tribute of human victims paid to the Cretans by Theseus. During the absence of the sacred vessel no one could be put to death at Athens.

⁸⁵ καίτοι τὸν ἔμπροσθέν γε. "And yet during his previous life, at all events." This is added because it might have been thought, that although his conduct was exactly what it was before, yet he might have been habitually low-spirited in temperament. But it was just the reverse: he was always cheerful then, at all events, whether he was afterwards or not (γε); but he was equally cheerful afterwards.

πῶς ⁸⁶ ἂν τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος ἂν εἴη θάνατος καλλίων ἢ ὃν ἂν κάλλιστά τις ἀποθάνοι; ποῖος δ' ἂν γένοιτο θάνατος εὐδαιμονέστερος τοῦ καλλίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονεστάτου; 4. Λέξω δὲ καὶ ἃ Ἑρμογένους τοῦ Ἰππονίκου ἤκουσα περὶ αὐτοῦ· ἔφη γάρ, ἤδη Μελήτου γεγραμμένον αὐτὸν ⁸⁷ τὴν γραφήν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγόμενου λέγειν αὐτῷ, ὥς χρή σκοπεῖν ὅ,τι ἀπολογήσεται, τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν· Οὐ γὰρ δοκῶ σοι τοῦτο μελετῶν διαβεβιωκέναι; ἐπεὶ δὲ αὐτὸν ἤρετο, ὅπως; εἰπεῖν αὐτόν, ὅτι οὐδὲν ἄλλοποιῶν διαγεγένηται ἢ διασκοπῶν μὲν τὰ τε δίκαια καὶ τὰ ἄδικα, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος, ἥνπερ νομίζοι ⁸⁸ καλλίστην μελέτην ἀπολογίας εἶναι. Αὐτὸς δὲ πάλιν εἰπεῖν· 5. Οὐχ ὁρᾷς, ὦ Σώκρατες, ὅτι οἱ Ἀθήνησι δικασταὶ πολλοὺς μὲν ἤδη μηδὲν ἀδικούντας ⁸⁹ λόγῳ παραχθέντες ἀπέκτειναν,

⁸⁶ Καὶ πῶς. Cf. I. iii. 10. Below, ὃν is an accusative cognate after ἀποθάνοι.

⁸⁷ γεγραμμένου αὐτόν. The double accusative is very simple; τὴν γραφήν is a cognate accusative, and γράφεσθαι is equivalent in meaning to "to indict," "to accuse" (διώκειν). For this construction cf. Plato, Apol. 19 A, Μελήτός με ἐγράψατο τὴν γραφήν ταύτην. As γράφομαι in the middle has not perfect of its own, it borrows that of the passive. Cf. Demosth. Contra Midiam, 548, τοῦθ' ἡδέως ὅτι Μειδίου μισθωσαμένου γέγραπται, and 553, εἰσεληλύθει καὶ διείλεκτο ἐκείνῳ. Πέπραγμα (Demosth., page 845) and ἔσκεμμαι (Plato, Leg. 867 E) are used in the same way.

⁸⁸ ἥνπερ νομίζοι. This is curious. The clause above, εἶπεν

ὅτι διαγεγένηται, might have been εἶπεν ὅτι διαγεγενημένος εἴη (cf. Xen. Anab. II. i. 3, ἔλεγον ὅτι Κῦρος μὲν τέθηκεν, Ἀριαῖος δὲ πεφευγὼς εἴη). Then, in the *oratio obliqua*, subsidiary clauses beginning with a relative are also in the optative mood, as a rule (cf. I. iv. 26), as Xen. Anab. VII. i. 34, ἀπεκρίνατο ὅτι βουλεύσοιτο ὅ,τι δύναιτο ἀγαθόν. These two rules account for the optative in ἥνπερ νομίζοι.

⁸⁹ μηδὲν ἀδικούντας. I do not see very clearly why this is not οὐδέν. Perhaps it is because the sense is not so much "many although distinctly guiltless," as "many even supposing them guiltless;" i. e. the jurors were so notoriously led away by false or extraneous arguments to condemn certain persons, that it was

πολλοὺς δὲ ἀδικοῦντας ἀπέλυσαν; Ἀλλὰ νῆ τὸν Δία, φάναι αὐτόν, ὃ Ἑρμόγενης, ἤδη μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολογίας, ἤναντιώθη τὸ δαιμόνιον. 6. Καὶ αὐτὸς εἰπεῖν· Θαυμαστὰ λέγεις· τὸν δὲ Θαυμάζεις, φάναι, εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι ἐμὲ τελευτᾶν τὸν βίον ἤδη; οὐκ οἶσθ', ὅτι μέχρι μὲν τοῦδε τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώπων⁹⁰ ὑφείμην ἂν οὔτε βέλτιον οὐθ' ἥδιον ἐμοῦ βεβιωκέναι; ἄριστα μὲν γὰρ οἶμαι ζῆν τοὺς ἄριστα ἐπιμελομένους τοῦ ὡς βελτίστους γίνεσθαι, ἥδιστα δὲ τοὺς μάλιστα αἰσθανομένους, ὅτι βελτίους γίνονται. 7. Ἄ ἐγὼ μέχρι τοῦδε τοῦ χρόνου ἡσθανόμην ἐμαυτῷ συμβαίνοντα καὶ τοῖς ἄλλοις ἀνθρώποις ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαυτὸν οὕτω διατετέλεκα περὶ ἐμαυτοῦ γιγνώσκων καὶ οὐ μόνον ἐγὼ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι οὕτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμέ, καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦντες οὕτως ἂν εἶχον πρὸς τοὺς ἑαυτῶν φίλους, ἀλλὰ διόπερ καὶ αὐτοὶ ἂν οἴονται⁹¹ ἐμοὶ σύνοντες βέλτιστοι γίνεσθαι. 8. Εἰ δὲ βιώσομαι πλείω χρόνον, ἴσως ἀναγκαῖον ἔσται τὰ τοῦ γήρως⁹² ἐπιτελεῖσθαι καὶ ὁρᾶν τε καὶ ἀκούειν ἡττον καὶ διανοεῖσθαι χεῖρον καὶ δυσμαθέστερον καὶ ἐπιλησμονέστερον ἀποβαίνειν καὶ ὧν

seen that the question of guiltiness or innocence was never fairly tried out. What Hermogenes says is, not that people were condemned who were innocent, but that, innocent or not, their condemnation was due to the inflammatory arguments of their accusers.

⁹⁰ οὐδενὶ ἀνθρώπων. "Would not concede to any man that he has lived," &c. For the dative, followed by the infinitive, cf. II. vi. 6, *τούτῃ πιστεύομεν καὶ τοὺς*

λοιποὺς εἰ ποιήσειν. Below, *πρὸς τοὺς ἄλλους παραθεωρῶν* is "examining myself in comparison with all others."

⁹¹ ἂν οἴονται. The order is, *διόπερ οἴονται καὶ αὐτοὶ* ("they as well as I") *ἂν γίνεσθαι*.

⁹² τὰ τοῦ γήρως κ.τ.λ. "To pay as it were the debts of old age," to undergo the inconveniences attached to length of days, and regarded here as a kind of tax to be paid.

πρότερον βελτίων ἦν, τούτων χεῖρω γίγνεσθαι· ἀλλὰ μὴν ταυτὰ γε μὴ αἰσθανομένῳ μὲν ἀβίωτος ἂν εἴη ὁ βίος, αἰσθανόμενον δὲ πῶς οὐκ ἀνάγκη χεῖρόν τε καὶ ὑδρόστερον ζῆν; 9. ἀλλὰ μὴν εἰ γε ἀδίκως ἀποθανοῦμαι, τοῖς μὲν ἀδίκως ἐμὲ ἀποκτείνασιν αἰσχρὸν ἂν εἴη τοῦτο· εἰ γὰρ τὸ ἀδικεῖν αἰσχρὸν ἐστὶ, πῶς οὐκ αἰσχρὸν καὶ τὸ ἀδίκως ὁτιοῦν ποιεῖν; ἐμοὶ δὲ τί αἰσχρὸν τὸ ἐτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γινῶναι μήτε ποιῆσαι; 10. ὁρῶ δ' ἔγωγε καὶ τὴν δόξαν τῶν προγεγονότων ἀνθρώπων ἐν τοῖς ἐπιγιννομένοις οὐχ ὁμοίαν καταλειπομένην τῶν τε ἀδικησάντων καὶ τῶν ἀδικηθέντων· οἶδα δέ, ὅτι καὶ ἐγὼ ἐπιμελείας τεύξομαι ὑπ' ἀνθρώπων⁹³, καὶ ἐὰν νῦν ἀποθάνω, οὐχ ὁμοίως τοῖς ἐμὲ ἀποκτείνασιν· οἶδα γὰρ αἰεὶ μαρτυρήσεσθαι⁹⁴ μοι, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα πώποτε ἀνθρώπων οὐδὲ χεῖρω ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην αἰεὶ τοὺς ἐμοὶ συνόντας. Τοιαῦτα μὲν πρὸς Ἑρμογένην τε διελέχθη καὶ πρὸς τοὺς ἄλλους. 11. Τῶν δὲ Σωκράτην γινγνωσκόντων, οἷος ἦν, οἱ ἀρετῆς ἐφίεμενοι πάντες ἔτι καὶ νῦν διατελοῦσι πάντων μάλιστα ποθοῦντες ἐκείνον, ὡς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν. Ἐμοὶ μὲν δὴ τοιοῦτος ὢν, οἷον ἐγὼ διήγημαι, εὖσεβῆς μὲν οὕτως, ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης ποιεῖν, δίκαιος δέ, ὥστε βλάπτειν μὲν μηδὲ μικρὸν μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους αὐτῷ, ἐγκρατὴς δέ, ὥστε μηδέποτε προαιρεῖσθαι τὸ ἥδιον ἀντὶ τοῦ βελτίονος, φρόνιμος δέ, ὥστε μὴ διαμαρτάνειν κρίνων τὰ βελτίω καὶ τὰ χεῖρω, μηδὲ ἄλλου προσδέεσθαι⁹⁵,

⁹³ ὑπ' ἀνθρώπων. This construction is used because ἐπιμελείας τεύξομαι is equivalent to a passive verb; θεραπευθήσομαι or the like. Cf. III. iv. 1, τραβματα ὑπὸ τῶν πολεμίων τοσαῦτα ἔχων. See note on II. vi. 38.

⁹⁴ μαρτυρήσεσθαι. The future middle is here used passively. Cf. Thucyd. i. 142, τῇ τῶν χρημάτων σπάνει κωλύσονται. So ὠφελήσεσθαι (I. vi. 14). Cf. also I. i. 8.

⁹⁵ μηδὲ ἄλλου προσδέεσθαι.

ἀλλ' αὐτάρκης εἶναι πρὸς τὴν τούτων γνῶσιν, ἱκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ διορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ καὶ ἄλλους δοκιμάσαι τε καὶ ἀμαρτάνοντας ἐξελέγξαι καὶ προτρέψασθαι ἐπ' ἀρετὴν καὶ καλοκάγαθίαν, ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός τε ἀνὴρ καὶ εὐδαιμονέστατος· εἰ δέ τῳ μὴ ἀρέσκει ταῦτα, παραβάλλων τὸ ἄλλων ἦθος πρὸς ταῦτα οὕτω κρινέτω.

“Nor to want any other person's aid beyond himself (πρός).” Cf. *Thucyd. i. 68, διδασκαλίας δὲ ἂν* *ὡς οὐκ εἰδῶσιν προσέδει.* Below, *εἰ δέ τῳ, κ.τ.λ.,* corresponds to *ἐμοί* *μὲν ἐδόκει.*

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